



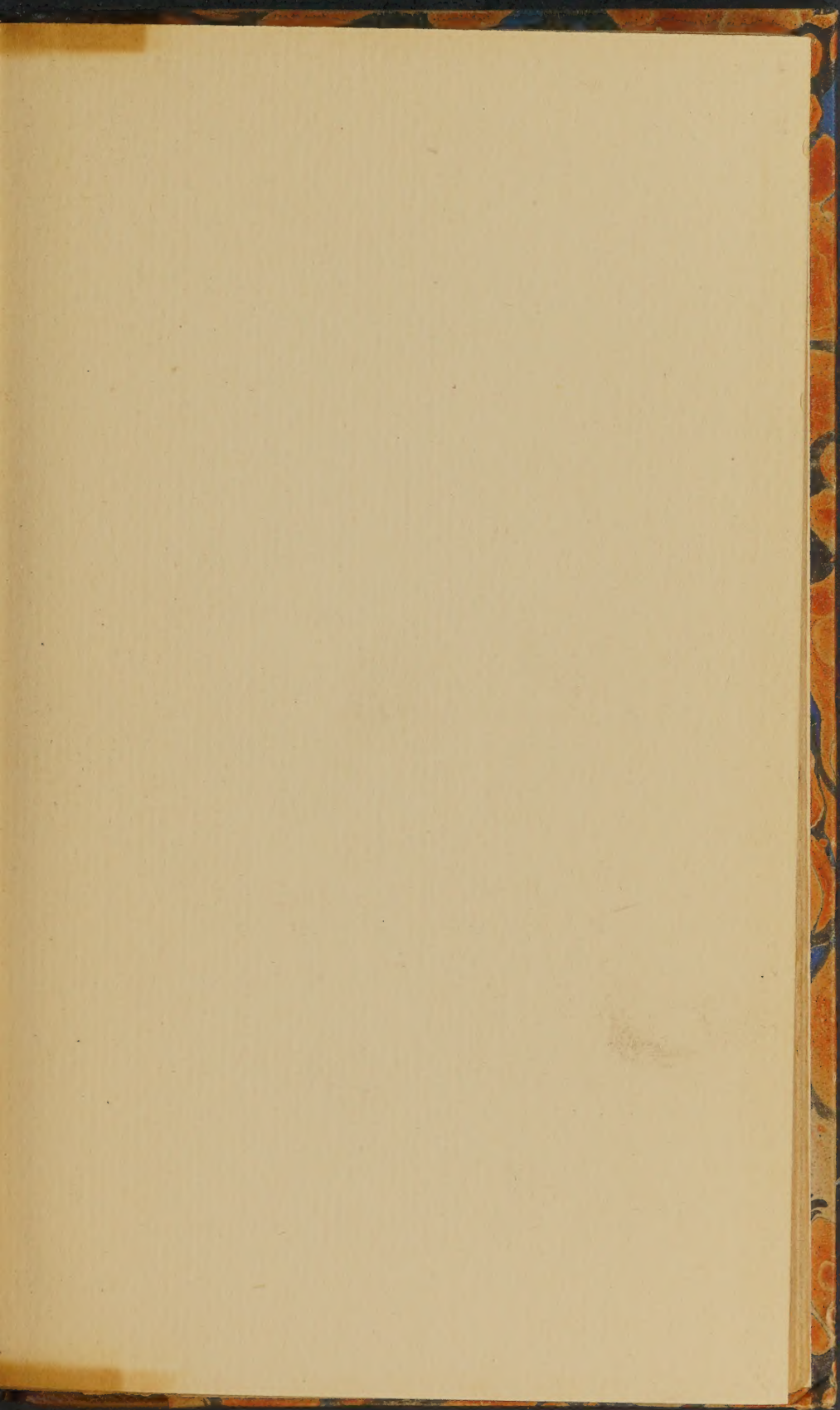


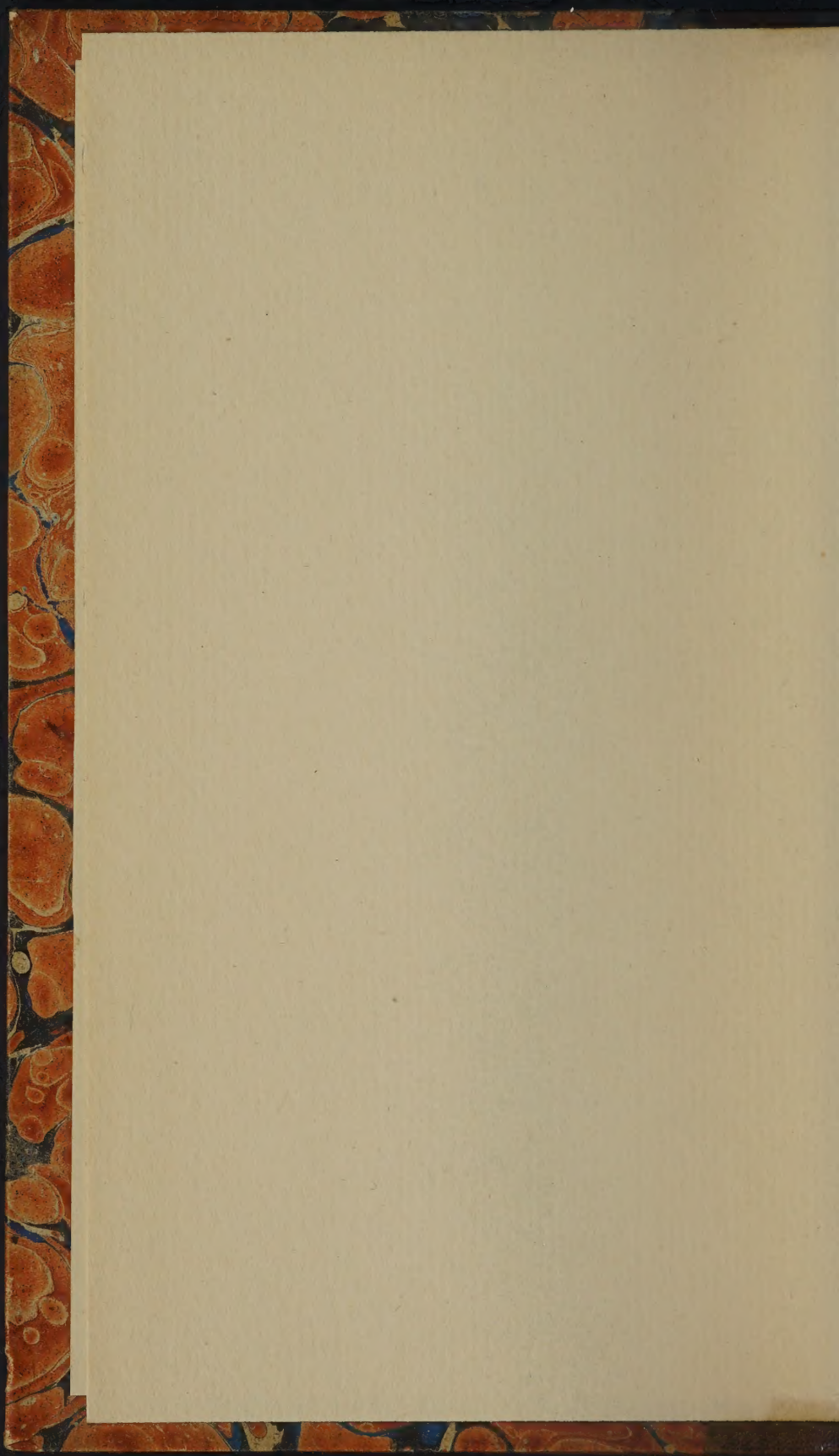


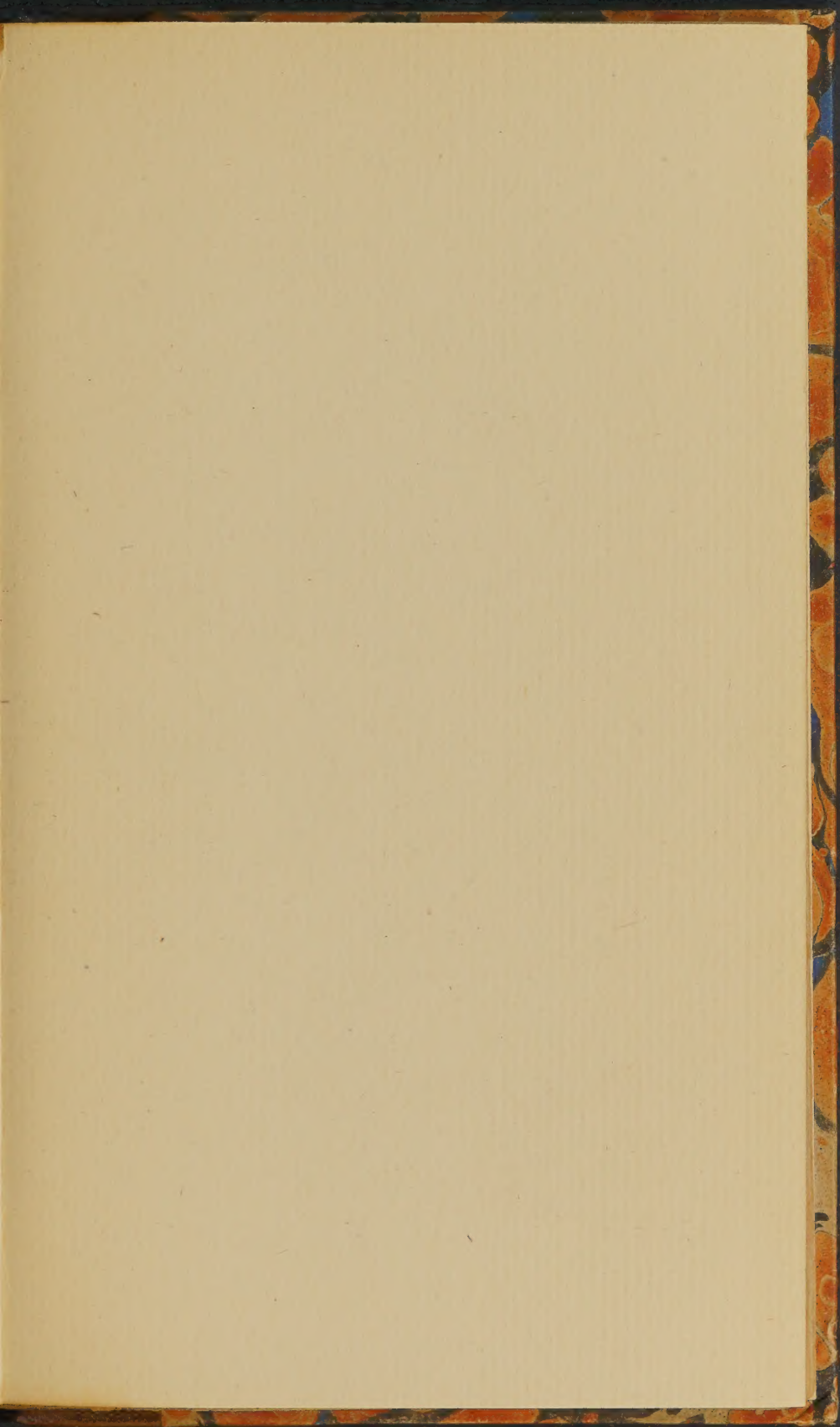
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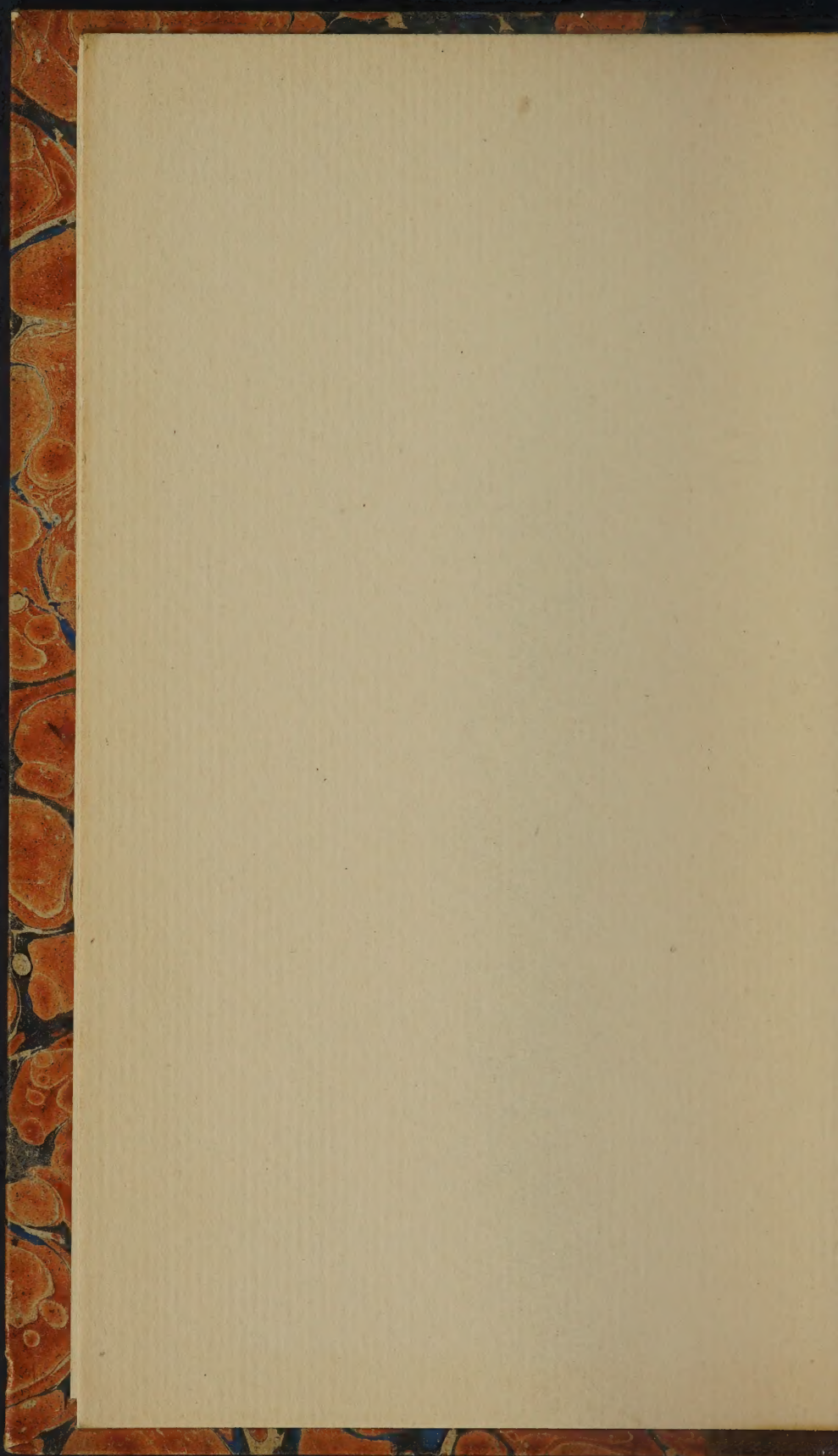
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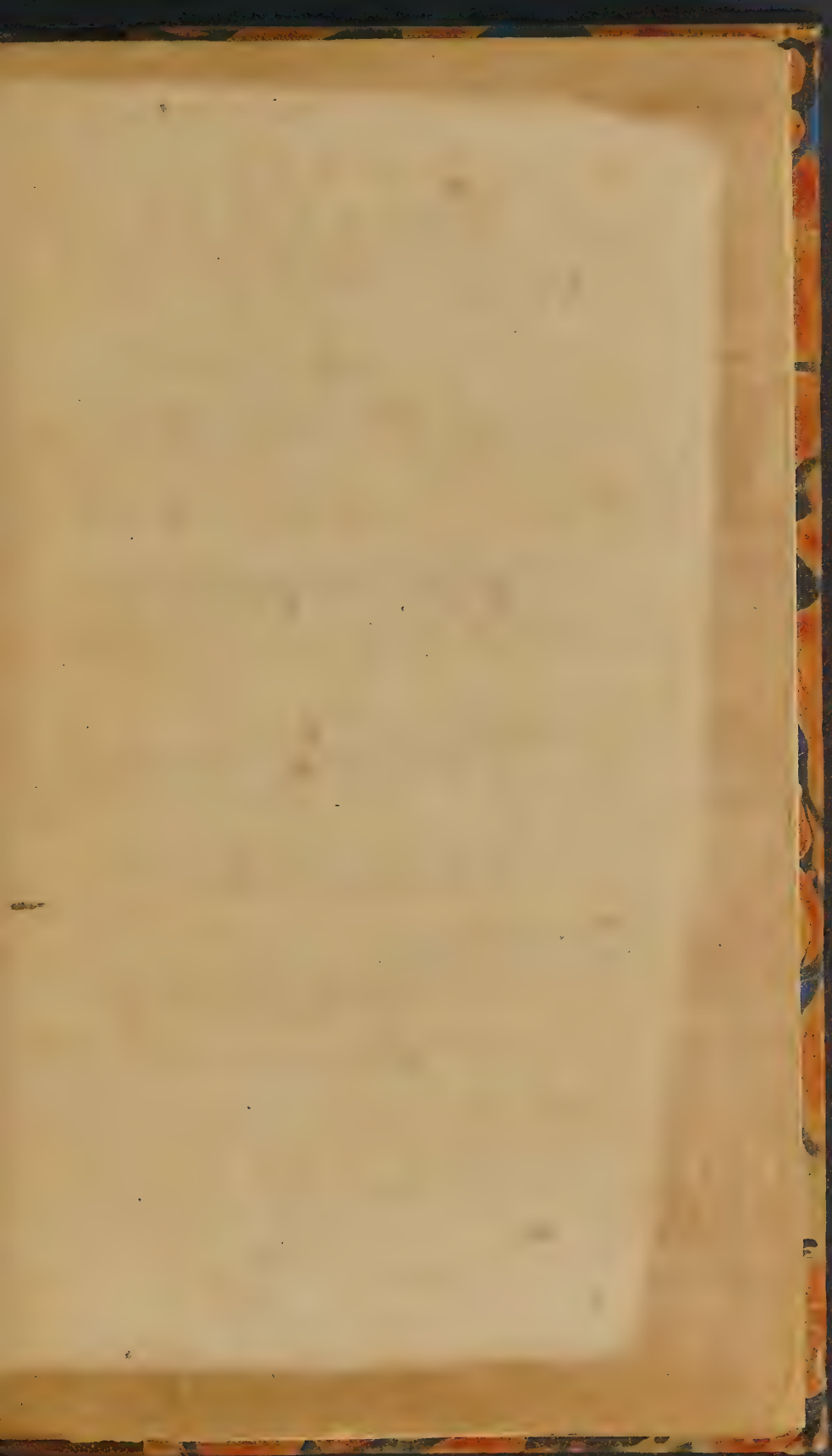
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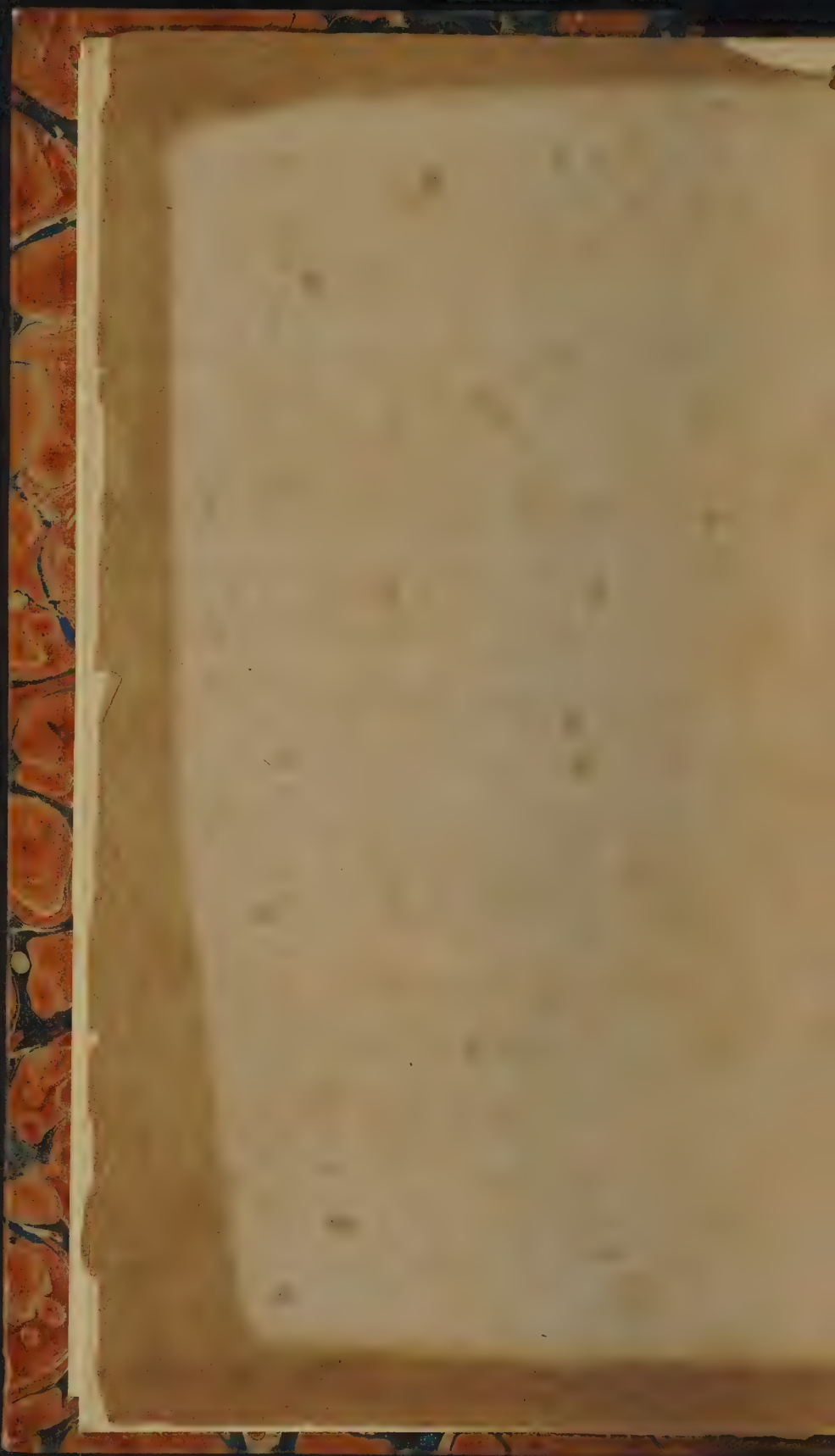












A
GREY-CAP, (51)

FOR A
GREEN-HEAD,

IN A
DIALOGUE

BETWEEN
FATHER AND SON,

James Luckie

The first AMERICAN EDITION, from the fourth British
Edition.

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P R E F A C E.

DIANA's temple (at Ephesus) being burnt that night Alexander was born, one said, it was no wonder, for she was then a gossiping at Pella: which Tully commends as a witty conceit, and Plutarch condemns as a witless jest. Who then can expect that hints of this nature should (like the Manna) please every palate? If they help to set youth a thinking,

The end is answered.

Go, little book, show to the fool his face,
The knave his picture, and the sot his case:
Tell to each youth, what is, and what's not fit,
Teach such, as want sobriety and wit.

A

DIALOGUE

BETWEEN

FATHER AND SON.

1. FATHER.

WHAT made you out so late last night?

2. SON. Mr. — invited me to his club at the Noah's ark, where, in a low room, that stunk like a drunkard's morning breath, several sat round the fire, complaining of gout, dropsies, consumptions, pleurifies, palsies, rheumatisms, catarrhs, &c. till more company coming in, cry'd, to the table, to the table! where one began his right hand man's good health, over the left thumb, which having gone round the next was begun, and so they drank on till each had pledg'd every man's health in the room.

3. FATHER. Many cups, many diseases. Too much oil choaks the lamp.

4. Drinking healths, according to St. Austin*, was invented by pagans and infidels, who in

* De Tem. Ser. 231.

their sacrifices consecrated them to the honour, name, and memory of Beel-ze-bub. But

5. Supposing health-drinking only a well-wishing, custom not having made pledging a kind of affront, and wrong, to both toaster and toasted; and fear of offending carrying with it the force, though not the form, of a constraint. Health-drinking infringes king Ahafuerus's royal law*, tends to excess, and is not expedient.

6. But what followed? for wine immoderately taken makes men think themselves wondrous wise.

7. SON. Most of them became like Solomon's fool, full of words†.

8. FATHER. What was it they said?

9. SON. Even what came uppermost; for as wine laid reason asleep, each gave the reins to his vanity and folly.

For instance.

A N T I Q U A R Y.

10. ONE, affecting to be thought a mighty antiquary, declared himself an idolater of ages past, and told us,

11. That the Egyptians were fam'd for sublime thoughts—Chaldeans for sciences—Greeks for eloquence—and Romans for polite stile.

* Eccl. i. 3.

† Eccl. io. 14.

12. That he almost adored Marcilius Ficinus, for collecting out of many mouldy and worm-eaten transcripts, the semi-divine labours of Plato—Copernicus for rescuing from the jaws of oblivion, the almost extinct astrology of Samius Aristarchus—Lucretius, for retrieving the lost physiology of Empedocles—Magenus, for raising the ghost of Democritus—Marfenius, for explaining many problems of Archimed and Gassendus, for rebuilding Epicurus, &c. &c.

13. That he had observed, that philosophy, as well as nature, continually declined; and now the world was arrived at its dotage, the minds of men suffered a sensible decay of clarity; wherefore he scorn'd to read any book less than an hundred years old.

14. That he was a great admirer of ancient coins, and manuscripts, which if effaced, or obliterated by time, in his opinion, were still the more valuable.

15. By the rest of his discourse he seem'd to esteem every thing as Dutchmen do cheese, the better for being mouldy.

16. FATHER. Affectation of any kind is lighting up a candle to our defects, and shews want of judgment or sincerity.

17. The great actions of the ancients, are apt to beget our veneration; those of the moderns, as the school and reproach us, excite our envy.

18. Learning and civility were indeed derived down to us from the eastern parts of the world; there it was mankind arose, and there

they first discovered the ways of living with safety, convenience, and delight.

19. The original of astronomy, geometry, government, and many sorts of manufactures we now enjoy, are justly attributed to the Assyrians, Chaldeans, and Egyptians.

20. Orpheus, Linus, Museus, and Homer, first softened mens natural rudeness, and by the charms of their numbers allured them to be instructed by the severer doctrines of Solon, Thales, and Pythagoras.

21. In Greece, the city of Athens was the general school, and seat of education.

22. Socrates began to draw into some order the confused and obscure imaginations of those that went before him, and to adapt all parts of philosophy, to the immediate service of the affairs of men, and uses of life.

23. With the Grecian empire their arts also were transported to Rome, where the doctrines received from the Greeks were eloquently translated into the Latin tongue. Yet

“ *Antiquitas seculi, juvenus mundi.*

24. The ancients may have justice done them, without worshipping them, or despising the moderns.

25. The heroical Tycho Brache—The subtil Kepler—The most acute Galileus—The profound Scheinerus—The universally learned Kircherius—The most perspicuous Harvey.—and the epitome of them all Des Cartes, by assert.

ing philosophical liberty, have sufficiently vindicated the native privilege of our intellects, from the base villinage of prescription.

26. When Plato, Aristotle, and other wise Grecians, travelled into the East, they collected and brought home many useful arts and secrets, yet were so far from blindly assenting to all that was taught them by the priests of Isis and Osyris, as to ridicule their worshipping dogs, cats, onions and crocodiles.

27. Collect out of the Pythagorean, the Stoic, the Platonist, the Academic, the Peripatetic, the Epicurean, the Pyrrhonian, or Sceptic, and all other sects, whatever of method, principles, positions, maxims, examples, &c. seem most consentaneous to verity; but refuse what will not endure the test of either right reason, or faithful experiment.

28. Antiquity can no more privilege an error, than novelty prejudice a truth.

29. " Wherefore fly no opinion, cause 'tis new, }
 " But strictly search, and after careful view, }
 " Reject if false, embrace if it be true. }

30. Too servile a submission to the books and opinions of the ancients, has spoiled many an ingenious man, and plagued the world with abundance of pedants and coxcombs.

But go on with your story.

B U F F O N.

S O N.

31. A BUFFON, skilled in making wry mouths, mimical gestures, and antic postures, was ever misconstruing and perverting others words to a preposterous or filthy meaning, or shewing his parts in flat, insipid quibbles and clinches, jingling of words or syllables, in scraps of verses, or senseless rhimes, and in all the dregs and refuse of wit.

32. His talk was obscene, his bantering too coarse, too rude, too bitter, or too pedantic, out of season, or out of measure.

33. His jests were malicious, saucy, and ill natured, full of slander and gall; striking even at magistrates, parents, friends, and cases that deserved pity.

34. After speaking he always laughed first, and generally alone; and whilst he droll'd and scoff'd at the false steps of others, wearied the company with his own.

35. At length he met with his match, which mortified him extremely: for Buffoon, forsooth, could no more endure to be out-fooled, than a cro to be out-fiddled.

36. FATHER. Some use their wits as Bravoe wear fillettoes, not for defence but mischief; or like Solomon's madman, cast firebrands, arrows, and death, and say, Am not I in sport*.

* Prov. 26. 18.

37. Few know how and when to throw out a pleasant word with such regard to modesty and respect, as not to transgress the bounds of wit, good nature, or good breeding.

38. "All that's obscene, doth always give offence,
"And want of decency, is want of sense.

39. Liberties in conversation that pass the bounds of good nature, honesty, and respect, degenerate into scurrility, scandal, and ill manners.

40. Respect and complaisance forbid rallying the fair sex; and for theirs to rally ours, is exposing themselves to blunt repartees.

41. Persons of merit ought not to be rallied, even though some defect should be perceived amongst their virtues, because no mortal is perfect.

42. Young people should be spared, lest they be discouraged from coming into the company of their betters. Want of experience pleads indulgence for our first slips.

43. Old age is too venerable for raillery, and should be revered.

44. To laugh at deformed persons is inhumane, if not impious; we are not our own carvers: what perfection the best have, is not the effect of their own care, but of divine goodness.

45. The unfortunate are subjects of compassion, not of raillery.

46. Raillery is only proper when it comes with a good grace, in a manner which both pleases and instructs.

47. That which stirs up our laughter, most

commonly excites our contempt; to please, and to make merry, are two very different talents.

48. Drolls and Buffoons, whilst they think to make sport for others, commonly become laughing-stocks themselves, to all but those who pity them.

49. He who thinks he is by his dignity above a jest, and will not take a repartee, ought not to banter others.

50. Scorns and derision unbridle fear, and make the peasant brave the prince.

51. Augustus seeing one like himself, asked him, in scoff, if his mother was never at Rome; the lad answered, no, but my father was.

52. Utter nothing that may leave any ungrateful impression, or give the least umbrage of a spiteful intent.

53. He whose jests make others afraid of his wit, had need be afraid of their memory.

54. It is more grievous to be ridiculed than beaten. Contempt pierces to the quick, and revenge stops at nothing; it hardens men into a brutal despising of death, so that they may see their enemies in company.

C R I T I C.

S O N.

55. A CRITIC, wise enough, in his own conceit, to correct the magnificat, pretending to exquisite niceness, censured Cicero for being

too verbose, and Virgil for using rustic language.

56. His large stock of ill-nature, and the malicious pleasure he took in fault-finding, made him never look upon any thing, but with a design of passing sentence upon it.

57. Plato he told us, in a decisive tone, was neither fertile nor copious. Aristotle neither solid nor substantial—Theophrastus neither smooth nor agreeable.

58. That Voiture was dull—Corneille a stranger to the passions—Racine starched and affected—Moliere jejune—Boileau little better than a plagiary.

59. That Shakespear wanted manners—Ben. Johnson was a pedant—Congreve a laborious writer—Garth but an indifferent imitator of Boileau.

60. That Dryden's Absalom and Achiophel wanted vigour of thought, purity of language, and aptness and propriety of expression; nor were many of the elisions to be allowed, or accents and pauses duly observed.

61. An instance being required, Criticone, who had only dipped into that poem, scratched his head, and fell a cursing his memory.

62. FATHER. By a Critic was originally understood a good judge; but now, with us, it signifies no more than an unmerciful fault-finder two steps above a fool, and a great many below a wiseman.

63. The laws of civility oblige us to commend what, in reason, we cannot blame. Men

should allow other excellencies, were it but to preserve a modest opinion of their own. But

64. It is the distemper of would-be-thought-wits, with an envious curiosity to examine, censure, and vilify others works, as if they imagined it gave them an air of distinction and authority, to regard them with an air of contempt. But

65. Disparaging what is generally applauded, makes men looked upon as singular fops, or wretched judges.

66. The famous Boccacini, in his advertisements from Parnassus, tells us, a critic presenting Appollo with a very severe censure upon an excellent poem, was ask'd for the good things in that work; but the wretch answering, he minded only the errors, Appollo ordered a sack of unwinnowed wheat to be brought, and Critic to pick out, and take all the chaff for his pains.

67. Flies naturally seek for blotches and sores; but when men concern themselves about others why not, like Suetonius, of the twelve Cæsars, tell virtues as well as vices. Were our eyes made only for spots and blemishes.

But go on.

DETRACTOR.

S O N.

68. A Splenetic Detractor, excellent at misrepresenting, mis understanding, and mis-interpreting his neighbour's thoughts, words and

actions, made it his business to raise false reports, or by repeating others lies to adopt them as his own.

69. He dealt much in malicious insinuations, and in sinister and covert reflections; uttering his calumnies and slanders in such ambiguous words, and half sentences, as left worse to be guessed at than he durst express.

70. All his stories began with a—it is whispered, or an—I have heard, &c. And he never seconded a commendation, but meerly to smoothe the way to some malicious remarks upon the parties defects, concluding still with an, oh! but; or an, I could wish one thing amended, which one thing he took care should blur all his former commendations.

71. When by the parties presence his tongue happened to be bound to its good behaviour, his mien, eyes, tone of voice, malicious smiles, mysterious silence, or equivocal and ill meaning expressions, discovered the rancour of his envenomed mind.

72. Where he knew nothing of a person he would seem to speak riddles, as if he could tell strange stories if he would; and after racking his invention to the utmost, cry, but he is my friend, and therefore I must hold my peace.

73. He had ever an envidious eye upon the clergy, and men eminent for virtue, watching their making, and if any the least obliquity could be spied, used them worse than the vilest malefactors.

74. At length Wiseman, who was come to

see Youth his kinsman, asked the difference between smiting with the sword, and a killing tongue: whereat Detractor being dumb-founded, threw down his club, and left the room.

75. FATHER. Be not an Argus abroad, and a Mole at home. Think it no part of your business curiously to search into other mens lives, but narrowly inspect your own errors. It is much better to mend one fault in your self, than to find an hundred in your neighbour.

76. It is a maxim in heraldry, that all animals born in arms, or ensigns, are to be interpreted according to their most innocent and noble qualities: as, if a lion be the charge of an escutcheon, valour and watchfulness are thereby represented, not cruelty and rapine; and if a serpent, not venom and malice, but wisdom and subtilty.

77. Christianity teaches us the same rule in blazoning our neighbour's characters; and Solomon tells us * He that uttereth a slander is a fool.

78. Yet, alas! some can no more live a day without calumny and detraction, than Mithridates could without poison; but like the looking-glasses in the temple of Smirna, represent the fairest and best featured face, exceeding ugly and deformed: without considering, that who so sells his neighbour's credit at a low rate, makes the market for others to buy his own at the same price.

79. Give no ear to such as seek to purchase your favour by malevolent reports.

* Prov. 10. 18.

80. Officious tale-bearers are a pest to government, conversation, societies, relations, and families.

81. What mischief is it the craft and subtilty of a double tongue cannot work upon a credulous fool?

82. Plautus says, tale-bearers ought to be hung up by the tongue, tale-hearers by the ears.

83. One begins a whisper, another makes it a report, and a third enlarges it to a dangerous calumny, a fourth adds somewhat of his own, which is augmented and divulged by a thousand.

84. "On eagle's wings immortal scandals fly,

"While virtuous actions are but born and die."

85. He whose guilty conscience reflects dismal images of himself, is willing to put the like ugly shape upon others, and to conclude all men the same, were they closely inspected; and when he can see but the least glimmering of a fault, takes it as a proof of his hypothesis, and with an envious joy, calls in as many spectators as he can.

86. The mischief is, mankind being apter to believe evil than good, even doubtful accusations leave a stain behind them, and often prove indelible injuries to the party accused.

87. Believe nothing against another, but upon good authority; neither report what may hurt another, unless it be a greater hurt to conceal it.

Go on.

C

E N V I O S O.

S O N.

88. **A** PALE, lean, ghastly carcass, quickened with envy, that would have willingly lost one eye, so his fellow might lose both, was still putting in caveats against mens good thoughts of others; and had a tongue so like Detractor's, his mouth was ever full of obloquy.

89. His neighbour's welfare, or his own woe, caused the like sourness in his looks.

90. His mind had the vapours, a sweet report of any raised in him the like passions ugly women have, when the beautiful are courted in their presence, and would throw him into convulsions and agonies.

91. Commend a good divine, he would cry hypocrisy; a philologer, pedantry; a poet, rhiming; a schoolman, dull wrangling; a sharp conceit, roguishness; an honest man, plausibility. Or, indeed, commend any, but himself, and he was still furnished with a pish! before-hand.

92. The news of his kinsman being preferred at court mortified him extremely; the more it was talked of, the more waspish he grew: say what you would, either the place was not fit for the man, or the man for the place.

93. Mean while that gentleman entering the room, the extreme violence Envioso did his nature, in paying a hollow gratulation, set all the company a laughing.

94. FATHER. Envy is a common disease, as old as Cain, and almost natural to us; scarce two great scholars in an age, but with bitter invectives fall foul on each other, and their adherents; Scotists, Thomists, Reals, Nominals, Plato, and Aristotle, Galenists and Paracelsians, &c. It holds in all professions, producing wrath, grief, detraction, disdain, murmuring, hatred, &c.

95. "*Invidia est umbra virtutis.*"

96. Themistocles being young, said, He had not done any notable thing, because he was not envied.

97. Plutarch tells us, that upon Aristides's banishment, a plebeian who had moved for ostracism, being asked what displeasure Aristides had done him, answered, none, neither do I know him; but it grieves me to hear every body call him a just man.

98. Against envy furnish yourself with divine precepts*. Balance your heart with love, charity, meekness, and patience.

99. Be content with your condition. Say with holy Jacob*, Lord, I am not worthy of the least of all thy mercies; and pray often in the voice of the church, from envy, hatred, and malice, good Lord deliver us.

Go on:

* Rom. 13. 13. Gal. 5. 22. 1 Pet. 2. 1. Gen. 32. 10.

F L A T T E R E R.

S O N.

100. **A** Flatterer, with a fleering countenance, that had an art of making fools madmen, seemed to dedicate all his faculties to the service of a youth that sat next him, whose mein, strength, courage, wit, or estate, were ever the subjects of his talk; which was always full of wondering interjections, and superlative titles, accompanied with such an excess of good words, as people generally use to cover something that is to gain admittance under a disguise.

101. His cunning consisted much in fanning youth's vanity to a flame, by setting him at every turn a talking of himself; to which discourse, how impertinent soever, Wheedle gave an applaudive attention, still throwing praises in Youth's way, and never finding any fault with him but for his virtues: as, dear sir, you are too good, too just, too honest, &c.

102. **FATHER.** Praise makes a wise man modest, a fool arrogant. But

103. Flattery is compounded of the most sordid hateful qualities incident to mankind, viz. lying, servility, and treachery.

104. A man that flatters his neighbour spreads a net for his feet*.

105. " Mel in ore, verba lactis,
" Fel in corde, fraus in factis.

106. A pretence of kindness is the universal

* Prov. 29. 7.

stale to all base projects; by it men are robbed of their fortune, women of their honour.

107. This every one knows, and that a supine credulous facility exposes us at once to be a prey and a laughing-stock; yet the heart has no avenue so open to any thing as to flattery, which, like some enchantment, lays all its guards asleep.

108. He that reviles me, it may be, calls me fool; but he that flatters me, if I take not good heed, will make me so.

109. When flattered remember the Spanish proverb.

110. "Menca la cola el can

"No por ti, sino por el pan.

111. The dog wags his tail, not for thee but for the bread.

112. If we did not flatter ourselves, the flattery of others could do us little harm.

Go on.

G A M E S T E R.

S O N.

113. **O**NE that, after losing his patrimony, had, for setting his friends and companions, been taught cards and dice; to sleep a days, and how to diet and prepare his body, so as to quaff whole nights without being drunk, or drowsy, came past ten o'clock, well dressed and powdered, to enquire for knave at the club.

114. Gamester was a pretty fellow, much upon the compliment, and his discourse agreeable enough to such as delighted in frothy and idle tales; but his old acquaintance being stript, or shy, Knave, it seems, was to go snacks for introducing to new.

115. These brethren in iniquity using finger-shade, mouth spirit, or shoulder-dash, drank little until the company grew mellow, but then would not suffer the glass to stand still, continually toasting, or calling for new healths.

116. About eleven Knave whispered the drawer to place cards and candles on the little table; to which removing, Buffoon, Critic, and Gamester followed, and to wisk they went.

117. At first Buffoon and Critic being suffered to win, high tides of joy over-flowed their faces, but shortly after Knave and Gamester stripping them of all their money, rings, and watches, from the gulphs of despair in their aspects, Angelo might have finished his famous piece of the last judgment.

118. FATHER. The Olympic and other games of Greece, were instituted merely for honour and exercise; but now play renders a man incapable of prosecuting any serious matters, success lifting him up to the top of mad joy, or misfortune plunging him to the bottom of despair: and generally speaking, play finds a man a cully, and leaves him a knave, and is a means to rob those that use it of time, money, and conscience.

119. The learned Puffendorf observes, That for an equality in gaming, it is not only requisite

the venture on each side should be equal, but also the danger of losing and probability of winning should bear proportion to the thing contended for, viz. In a game that depends upon skill, if one man is twice as skilful as the other, it is, fit he should lay down a double stake Now

120. Considering that gamesters, like Solomon's wicked man, wink with their eyes, speak with their feet, and teach with their fingers. And

121. Considering all their combinations and tricks, to make their bubbles drunk, very drunk, and then put upon them, suppose at Putt.

122. The bent, the flick, the brief, the spur.

123. Guess then the numbers of frauds there are at Picquet, Gleck, Lantreloo, Bankafalet, Primero, Basslet, Cribbage, and all the rest of the games upon the cards.

124. At dice they have, the doctors, the fulloms, loaded dice, flats, bars, cuts, high slip, low slip, chain dice, &c.

125. That besides false dice, there are several sorts of false boxes, some whereof are smooth, yet so well painted and shaddowed within, as to look as if they were screwed; and generally are half-board wide at top, and narrow at bottom, that the dice may lie flat, and slide out without tumbling round.

126. That supposing both box and dice fair, gamblers have the top, the peep, eclipse, thumbing, &c.

127. That by long practice, sharpeners can, from conveniences in pockets, caps, sleeves,

32 A DIALOGUE BETWEEN

rolls of stockings, &c. change cards, and dice, with a *deceptio visus*, as nimbly as juglers balls from cup to cup.

128. No wonder he that was asked the difference between *Aleator* and *Tesserarum Iusor*, answered, the same that there is between *Fur* and *Latro*.

129. How strangely infatuated are those, who simply, committing their games to meer chance, throw away their estates, and entail want upon their issue.

130. It is a pity such madmen are not restrained from ruining their poor innocent wives, children, relations, creditors, dependants, &c. by a law, that if any commoner lose above a hundred pound at a sitting, he shall be deemed a lunatic, and have a commission of lunacy granted against him to his next a kin.

Go on.

H Y P O C R I T E.

S O N.

131. AN Hypocrite, who could bend either in the house of God or Rimmon, declared for moderation, and complained much of mankind's want of charity; but whilst in the mid-way between Bethel and Baal, he wrought, mole like, to throw up fears and jealousies to disturb the nation's peace; until growing drunk, he

dropt his mask, turned all the church party's gnats into camels, and by gross reflections upon the ministry, wounded royal authority, thro' the sides of pretended evil counsellors.

132. FATHER. A virtuous man will do that alone in a desert, which the hypocrite would not do, if he thought it would not be known.

133. " Oft under neighbouring good vice shrowded lies.

134. Hypocrisy is an homage vice pays to virtue, it speaks all manner of languages, acts all parts, even that of impartiality ; yet nothing is so short lived as hypocrisy : Heavy censuring of others for little faults, boasting his own goodness, the unequal beating of the pulse in matters of piety, which are hard, strong, and quick ; in public actions, weak, soft, and dull ; in private matters, soon discover the Endor devil in the prophet's mantle.

135. Shun such as are ever fly-blowing people's ears, to breed maggots in their heads, and filth in their mouths, to bespatter church and state.

136. Let every soul be subject unto the higher powers, for there is no power but of God, the powers that be are ordained of God *.

137. God ordained, viz. invented and ratified the office, and he appoints, or permits, the person that executes it.

138. " Study thyself, what rank or what degree

" The wise Creator hath ordain'd for thee ;

* Rom. 13. 1.

" And all the offices of that estate

" Perform, and with thy prudence guide thy
fate.

139. It is extreme impudence in private persons to censure superiors, who standing upon much higher ground, see things in a better light, and act by motives hid from vulgar eyes.

140. The duty of obeying is no less of divine appointment than the authority of commanding.

141. He that forgets to render tribute to whom tribute, fear to whom fear, and honour to whom honour is due, would do well to remember, Princes have long hands, they catch afar off, and their blows are fatal.

142. Yet, as in Solomon's time, every fool will be meddling *.

Go on.

IMPERTINENT.

SOON.

143. **AN** Impertinent, whose breath stunk worse than an old cock's, possessed with the fury of talking, seemed to mistake the nose for the ears; and with the pattering of his lips, frequently bespatter'd his auditor's face.

* Prov. 26. 3.

144. He was as full of prattle as a swallow, used several motions with his head and hands to extort attention, and at the period of every sentence jogged and punched with his elbows those that sat next him, crying out, Is not this true sir—have I not said right now, sir—is not this to the purpose? pray, what's your judgment of the matter?

145. If any began to speak, let the subject be what it would, he'd shake his head, twinkle his eyes, then snigger, and tell them they mistook the thing, but he took it right; hear him, and he would make it clear as the sun at noon-day.

146. In telling his tale he would frequently lose his breath, and before he recovered it forget his discourse, and ask what he was going to say, or fall upon some other conceit, quite foreign to his purpose.

147. "But still his tongue ran on, the less
"Of weight it bore, with greater ease;
"And with its everlasting clack
"Set all men's ears upon the rack

148. At length stumbling on his wife and children; is not my wife, quoth he, a lovely woman; upon my word she has wit at will, it is not to be thought how prudently she manages affairs.

149. You never saw in all your life a prettier boy than mine, he has such sweet features, and many ingenious conceits, that—

150. He had gone on, but Moroso interrupted him, by bawling out, sir, sir, Dr. Lock says, troubling company with one's wife and children,

is so far like laying them to the parish, that every one will think himself overburdened.

151. FATHER. Fools were ever full of Egotisms.

152. An insatiate appetite of Tatling exposes and betrays men to great contradiction and reproach, and deprives them of the benefit they might reap from the discourse of others.

153. If speech be not material and useful, 'tis tedious and impertinent, especially when people speak with their elbows, or

“As Spaniards talk in dialogues

“Of heads and shoulders, nods and shrugs.

What's folly in the speaker being pain in the hearer; he that is greedy of speaking is always near bear being put to silence and shame.

But who is the knave you mentioned.

K N A V E.

S O N.

156. MR. ——— told me Knave (formerly a jugler) was now a stock-jobber, and from the black art of selling bear-skins arrived to be one of the Clique, kept advice-boats, and Laid-horses that brought him news before the post came in, so that he wagered great sums upon certainties.

157. He was ever plotting and contriving, how by sham letters, lies and stories, to raise and fall stock, as best suited his pur.

pose ; and when he could not persuade a cully into a bargain, he would entice him at play.

158. By these and a thousand other cheats he lived upon fools, as naturally as spiders upon flies.

159. FATHER. Stock-jobbing is a sort of worldly policy consisting of a certain dexterity or art of managing business to a man's secular advantage, a kind of trick, a slight not to be got by study, but a converse learned not from books, but men, and those for the most part the very worst of men of all sorts, ways, and professions.

160. What's acquired by cheating like the goods of them that die of the plague, commonly brings the pest with it, and like rusty iron, eats out its own substance.

161. Never play the shark upon any, neither take advantage of the ignorance, prodigality, or necessity of another.

162. There is nothing worth being dishonest. Crimes tho' secret are never secure, providence has set up racks and gibbets in the conscience, of transgressors, they all carry Cain's fears * about them : He that deserves punishment expects it, and is ever in apprehension until detected ; his very sleep is painful, and life a terror.

163. An evil conscience dares assault a Saul on the throne and a Judas with a bag full of money.

164. Conscience being witness, judge, and

jury, seldom fails to co-operate with divine justice in punishing the criminal.

165. The devil by shewing wretches their sin, but not their Saviour, drives to despair ; which makes many do justice on themselves, for the injustice they have done to others.

Go on.

L A W E R.

S O N.

166. A Nitt of the law, who made it as much his care and business to create feuds, and animate differences, as the Vestal virgins used to maintain the sacred fire, growing drunk boasted himself an attorney. And,

167. That he had a knack of improving trifles, and frivolous contests, into good fat causes, as he called them.

168. That he could set man and wife at variance the first day of their marriage, and parents and children the last moments of their lives.

169. That he seldom troubled his head with Cook upon Littleton, the law lay in a little compass ; trial chiefly depended upon evidence, and let him alone to deal with witnesses.

170. In a word, that he could make arrows of any wood, and gain as much by plaintiff, as defendant.

171. FATHER. Law-suits, like great fires, once kindled, are hard to be extinguished.

172. There goes a story, that two travellers having found an oyster, whilst contending which should have it, up comes a lawyer; to whom the matter was referred, parties heard, Lawyer whipped out his knife, opened the oyster, swallowed the fish, gave plaintiff and defendant each a shell, and gravely went on his way.

173. "Where suits are travers'd there's so little won

"That he that conquers is but last undone.

174. When the frog and the mouse could not make up their quarrel, the kite was umpire.

175. Suppose it possible to fence against combination, subornation, and false evidence, can any be certain the justice of his cause, shall, out-weigh the subtilty of his adversary's council?

176. "Will not fear, favour, bribe, and grudge

"The same cause, several ways adjudge.

"Do not some juries give their verdict,

"As if they felt the cause, not heard it.

"And witnesses, like watches, go

"Just as they're set, too fast or slow.

177. The rich man that attempts at his own charge to make all knaves honest, will quickly see his error, or die a beggar. But the poor fool that rashly engages in a law-suit commits himself to the house of correction, where he must labour stoutly to pay his fees.

178. In short, whoever flies to a knavish lawyer for succour, as the sheep to the bushes in a storm, must expect to leave good part of his coat behind him.

179. Yet still they are the quacks in the law, like those in physic, that make the remedy worse than the disease.

180. According to the proverb, good right wants good assistance; and seeing Great Britain affords so many lawyers, whose learning and integrity render them the light and wonder of the age, he is doubly a fool that to defend his right applies himself to a scab.

But proceed.

M O R O S O.

S O N.

181. A MOROSE fellow that had neither wit for discourse, breeding for civility, understanding to know it, or patience to learn; but by pride, obstinacy, and presumption, was forfeited to perpetual ignorance and folly, ly, viewed all things on the wrong side, and ever took them by that handle, or interpreted them in that sense, would create himself and others most uneasiness.

182. He entertained the noblest and affectionate offices of love and respect with a strange careless and inhumane stupidity.

183. Speak to him with the greatest precaution, he did answer with a disdainful smile, or rugged countenance, and harsh words, as if he delighted only in disobliging.

184. Other men's rules he made his exceptions; and the ill-natured pleasure he took in contradiction, made him a certain negative to whatever was advanced or asserted.

185. He minded little what others said, yet would answer with as much assurance as if he had heard every word. His opinion, like Impertinent's, being ever ready, and ever idle, yet he had as haughty and obstinate a way of maintaining it, as if his *ipse dixit* had been sufficient to over-rule all the *ergos* in the world.

186. The more he drank the more insolent he grew, 'till at length his discourse was all positions and definitive decrees, with *thus it is*, and *thus it must be*, nor would he humble his authority to prove it, so that you must either submit or quarrel.

187. He boasted himself a gentleman, but bore a plain point sanguin * in his arms.

188. FATHER. The How does much in all things, the air and manner which we too often neglect as little things, are frequently what the world judge us by.

189. A gentleman's title suggests to him humility, courtesey, and affability, to be easy of access, to pass by neglects and offences; espe-

* The abatement due to a liar.

cially from inferiors ; neither to despise any for their bad fortune or misery, nor to be afraid to own those who are unjustly oppressed ; not to domineer over inferiors, nor be resty and disobedient to superiors ; not standing upon his family's name, wealth, honour of his kindred or ancestors, but striving to equal himself with those that began their reputation in civility, industry, gentleness, and discretion.

190. Never affect being churlish.

191. We ought not to provoke aversion, it will come fast enough.

192. Moroseness, austerity and roughness of temper, arise from pride, passion, and forwardness.

193. A morose man is a very troublesome companion, and a stranger to the sweetest thing upon earth, viz. the pleasure of pleasing.

194. He is refractory in the most genuine sense of the word, who slighting the general opinion in all things, sets himself up to oppose the inclinations of every one. Yet,

195. Some value less, being in the wrong, than to be thought so.

196. " For fools are stubborn in their way,
" As coins are hardened by th'allay.

197. Never give your judgment magisterially in things you have no cognisance of.

198. Affectation of powers and faculties that are above us, is vain unprofitable, and ridiculous.

199. Clash not with every thing you dislike, neither strive to confute every thing you think false, nor formalize upon all the foolery and nonsense you hear; nor yet be haughty in your dictates, or contend pertinaciously in ordinary discourse for your opinion, or for a truth of small consequence. Declare your reasons with the utmost calmness and modesty, without being the least dogmatical, or shewing by words or actions that you are full of yourself. If what you offer be not accepted, defend it not by oaths or wagers, much less give any abusive language to bring people over to your sentiments.

200. Contradiction should awaken our attention, not our passion; we should hear, and not fly him that contradicts.—Our search should be after truth, from what part soever it comes we ought to make it welcome.

201. It is not only ridiculous but unjust to be angry with another because he is not of your opinion. The interest, education, and means by which men attain their knowledge are so very different, that it is impossible they should all think alike: And he has as much reason to be angry with you, as you with him.

202. Tho' in an argument you happen to have the best end of the staff, appear not puffed up with your advantages but speak with good sense and respect without sharpness or ostentation.

203. Decisive tyrants in conversation never influence the understanding to a conviction, be-

cause they manage not the will by a civil way of debating.

204. Fiery disputants seem to mistrust their cause, or their wit, by flying for assistance to clamour and passion

205. Positiveness oft betrays a man to quarrels, and brings him into the same strait with Balaam's ass*, he must fall down flat, or run upon a sword.

206. Avoid such cock-brain'd fools as you would an infectious disease, or an ignoble death.

Go on.

NEWSMONGER.

S O N.

207. **A**B——r by trade, so possessed by a party it was merely by chance when he either spoke or believed truth, growing mellow, fell a talking news as part of his profession.

208. Whether he, as usually, invented news, or amplified upon something in an old gazette, he would put abundance of circumstances into the scale, to add weight to his narrative; all which he uttered with a mysterious air, as if a great *arcanum* of state, and boldly asserted what he said to be infallible even in its consequences.

* Num. 22.

209. As he always begun with news, so he ever ended with detraction.

210. The actions, steps, and designs of this, that, and the other prince, general, minister of state, &c. he affirmed base, imprudent, or unjust; but had he had the management of affairs, believe him, things would have succeeded much better.

211. FATHER. Vain glory, or a desire of seeming more knowing than others, is a strong passion; seeking reformation, advancing knowledge, and the like, is oft the pretence, when seeking applause, insinuating into a party, and vaunting ourselves, is the thing.

212. We should often blush at some of our best words and actions, if the world did but see the motives upon which they were grounded.

213. In matters of news make such abatement as may bear proportion to the character and faction of the relator.

214. " The rabble gather round the man of news,
" And listen with their mouths—

“ Some tell, some hear, some judge of news,
- some make it,

“ And he that lies most loud, is most believ'd.

215. The character of a newsmonger is very ridiculous and contemptible; they generally deal more by conjecture than almanac-makers, and out-lie chancery bills and epitaps. Yet that such petty-foggers, and retailers of news and politics, such poor reptiles, should before they have learned so much as to obey, pretend to teach their rulers how to govern, and presume

by the baseness of their own genius, to judge of princes, and censure ministers of state, *O tempora! O mores!*

216. Beware of busy bodies, and meddlers in other men's matters; their over zeal, or under wit, makes them apt to talk of things not only unprofitable, but dangerous to be either spoken or heard. Go on.

O P I N I A T O R.

S O N.

217. AN Opiniator, so far like Narcissus, he doted more on his own shadow than another's substance, affected a disdainful singularity in his port, words, and actions.

218. He knew just enough to excite his pride, but not so much as to cure his ignorance, yet boasted such wonderful insight in the mysteries of art and nature, as if he alone had the monopoly of knowledge, and that it came into the world and would expire with him.

219. He talked much of his pedigree and arms, extolling his ancestors to the skies, telling their acts with more glory than they did them, and seemed to fancy himself so immoveably fixed upon the pinnacle of honour than even baseness itself could not degrade him.

220. Every thing he did, and word he spake, shewed him how intoxicated he was with self-

conceit, though he had not sense enough to distinguish irony and satirical praise from sincere and unaffected commendation.

221. The company laughed in their sleeves, but thought it not worth while to cure his extravagance.

222. FATHER. Some talk high, breathe flashes, and thunder out big words of their pedigree, &c. as if talking loud, big, and being very positive, were sufficient to make all the world of their opinion.

223. Others take as much pains to persuade the world they have knowledge, as bullies do that they have courage, and generally with the same success, for they seldom deceive any but themselves.

224. Bishop Sanderson observes, wealth, honour, strength, beauty, birth, friends, alliance, authority, power, wit, learning, eloquence, reputation, any trifle, can leaven our thoughts, partial as they are towards ourselves, and swell us, and heave us above our brethren; and because we think we do over-top them, we think we may over-look them too, and despise them as vulgar and contemptible, &c.

225. To arrogate to ourselves more than our due, is the ready way to be denied that which else would be confessed our right.

227. Vain glorious men are the scorn of wise men, the admiration of fools, idols of parasites, and slaves of their own vaunts.

228. The Platonists give seven arguments for humility. I. That the spirit of man

is light and troublesome. 2. His body is brutish and sickly. 3. He is constant in folly and error, and inconstant in his manners and good purposes. 4. His labours are vain, intricate, and endless. 5. His fortune is changeable, and seldom pleasing, never perfect. 6. His wisdom comes not until he is ready to die; that is, until he is past using it. 7. His death is certain, always ready, and never far off.

229. It is not birth, wit, riches, or great employments, but the right use of them in the discharge of his duty to God, himself, and neighbours, makes the worthy man.

280. To the descendants of noble families, where the spirits have been ratified by virtue, and industry, and the blood holds its tincture, as it usually does, through successive generations, our best devoirs are due: But what is nobility itself, if not accompanied with real goodness; the honour paid such as usurp their ancestors arms, without inheriting their virtues, belongs to them no more than the reverence the good man did to Isis belonged to the Afs that carried her image.

231. " Learn, child; to keep an even state,

" Whatever scene your care employs,

" Amongst the smiles or frowns of fate;

" Not mean in grief, not insolent in joys.

232. Are many above you, turn your eye upon those that are under you: If you have no inferiors, have patience a while, and you shall have no superiors. The Grave requires no Marshal.

Go on.

PROJECTOR.

S O N.

233. AN old man that upon entering the room seemed to want bread, was no sooner filled with wine, but boasted the being a projector from his cradle, and told us,

234. That he had by him scores of rare projects in *poss*, *esse*, and *future*.

235. That he could extract volatile spirits from lees of wine, grounds of beer, or dust of tea, one drop whereof would turn a quart of water into the best wine, beer, or tea upon earth, for colour, taste, smell, and wholesomeness.

236. That he could separate the smells of all the different viands usually dressed in a cook's shop, and thence extract salts of beef, veal, mutton, pork, &c. one grain whereof would strengthen and nourish a man more than a pound of any sort of meat.

237. That to save watermen the labour of rowing against tide, he had contrived to make the Thames continually to ebb on one side, and flow on the other.

238. That he was an Adept, had lately discovered longitude, and the perpetual motion, how to square the circle, fix mercury, and transmute lead into gold.

239. All which rare projects he intended to divide into shares, and put in practice, as soon as only one hundred thousand pounds were subscribed, and advanced him.

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240. At this rate he made ropes of sand, built castles in the air, and talked as if capable of benefiting mankind more than the invention of spectacles, though he never yet obliged the world with any thing so useful as a mouse-trap.

241. FATHER. Many projectors seem like those astrologers that can direct others to find hidden treasures, whilst themselves are out at heels, and want repairs at elbows.

242. It is confessed the benefit accruing to Spain, by Columbus's discovery of the West Indies. To the Italians, by procuring the eggs from China and Persia, and raising silk-worms in Italy. To England, from Sir Walter Raleigh's contrivance of raising tobacco and sugar in our plantations, &c. will not allow us rashly to condemn all projects.

243. Yet had you Argus's eyes, Briareus's hands, and Pluto's helmet, still great adventures are like leaps in hunting, they bring a man sooner into the chase, but may chance to cost him a fall.

244. Babel's projectors seeking a name, found confusion; and Itarus by flying too high, melted his waxen wings, and fell into the sea.

245. Advise, deliberate, weigh, examine, consider what is practicable and what is not, and compute the proportion between the means and the end; least too eagerly pursuing things out of your reach, you consume your life and estate in hopeless and fruitless undertakings.

246. "Fools only make attempts beyond their skill,
"A wise man's power's the limits of his will.

247. Who plows the clouds can only reap the wind. Go on.

Q U A C K.

S O N.

248. **A** Quack, with a supercilious brow, ebony cane, and band in quерpo, whose learning consisted much in superscriptions of apothecaries gally-pots, and in names of diseases learned from weekly bills of mortality, stiled himself student in astrology and physick, talked much of Panaceas, Nostrums, Catholicons, and told us;

249. That he was the seventh son, of a seventh son, and that by his long study and practice, he had discovered chalk to be an alcali, vinegar an acid, and wine an hypnotic.

250. That serpents are dainties to peacocks, hemlock is a perfect cordial to goats, hellebore a choice morsel to quails, spiders a restorative to monkeys, toads an antidote to ducks, and the excrements of man pure ambergreese to swine.

251. That of all odours he liked the smell of urine best; and was so far like Vespasian, he held no gain unfavoury.

252. That he was master of the term of chymistry, or the Hermetical or Paracelsian art; for instance, said he, Ignis sapientum is horse-dung: Mater metallorum, quicksilver; Diab, gold; Carbones coeli, the stars; Alcinibar, the moon; and Anontagius, the philosophers stone.

253. That he understood some Greek, for —Ephydrosis, is sweating; Phlebotomia, opening a vein; and Enterenchyta, a clyster-pipe.

254. That he was skilled in Physiognomy,

Metoposcopy, Chiromancy, and well versed in all the *je ne sçay* quoy's, and occult qualities.

255. That he knew the composition of a continuum, the *unde*, or original, of all qualities; and was able to speak *de omni ente*, & *non ente*, and of them too, *pro* and *con*.

256. That by erecting astrological schemes he could resolve all questions in physick.

257. " And make his patients stars confess,

" Like fools, or children, what he please.

258. Nay, that by figils, charms, and talismans, he could cure distempers even at nine miles distance.

259. For a farther account of his abilities, he referred us to the public advertisements, where we might find his vivifying drops for imbecility in men. His *essentia vite*, a rich cordial for the ladies. And his purging sugar-plumbs for children.

260. FATHER. Tom. Brown, in his amusements, tells us, indeed, of transfusing the blood of an ass into an astrological quack.

261. A gentleman having a salt humour in his nose, consulted a quack, who told him, that his distemper was very dangerous. Being asked what distemper he took it to be? quack answered, that it was a rank *fistula in ano*.

262. Such blockheads, with their formidable bombast, are the oracles of those that want sense, and plague them that have it.

263. Paracellus boasted he could make other men immortal, yet died himself at forty seven.

264. When all bodies have the same constitutions, all constitutions the same alterations, all

alterations the same times, quacks may pretend to cure all distempers. But

265. Admit a mountebank had a remedy for the distemper you labour under, being unacquainted with your habit of body, and no judge of your constitution, he may put you in a way for a present cure, and overthrow your health in some other kind, and so cure the disease, and kill the patient.

266. Labour to prevent diseases by temperance, sobriety, and exercise; but if sickness comes, never go to empirics for physic.

267. To take their prescriptions is next to wilful murder. The most sovereign remedy they can afford a patient, is their absence.

R A K E.

S O N.

268. **A** Rake that never opened his mouth but to affront Christianity, civil society, decency, or good manners, after punishing our ears with the filthy history of his debauchery and excess, still laughing whilst he repeated his sins, as if extremely tickled at the remembrance of them, began to inveigh against marriage, and told us,

269. That *Æsop's* frogs were extreme wise; they had a great mind to some water, yet would not leap into the well, because they could not get out again.

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270. That under the girdle love ebbed and flowed with the blood, and moving in a region lower than the heart was like a transitory flash, but not a steady fire.

271. That Italians in the chase became more frozen than the Scythians after the game was taken.

272. That none ever praised matrimony, but as men do good mustard, with tears in their eyes. For,

273. "The bane of all pleasure, and luggage of life,
"Was the best could be said of a very good wife.

274. That pride and fear made maids preserve some measures, but as for married women he never found any cruel enough to deny him in good earnest.

275. That the most honey-sweet enjoyment fours with standing, and time always made wedlock tiresome, if not loathsome.

276. All which he uttered with such confidence as shewed him vain enough to think himself heard with pleasure.

277. At length Wiseman asking Rake if his mother was ever married, set all the company a laughing.

278. FATHER. Love like sun-beams, being diffused, is weak and faint. But contracted to one object, is fervent and calefactory.

279. Such as corrupt and dishonour the fountain of humane propagation with impure and wandering lust, sow on sand, mingle vital blood with corruption, and reap diseases, hatred, shame, poverty, and death.

280. It is not only the Christian religion, that joins the practice of modesty, the morals of the Heathens teach it.

281. Aristotle says, we are not only ashamed of the act of incontinency, but of wanton gestures and lascivious discourses. Nor are we ashamed only of such lewd persons, but of their acquaintance and friends.

282. Every vain person hath some weak side or other, whereby he exposes the ridiculousness of his humour. Some will brag of sins they never committed, defaming those they could not debauch; but that a wretch should pride himself in his execrable iniquity, in bearing up against the laws of God and man, and affect a reputation by it, proportioned to the measure of his extravagance, is wonderful.

283. Nor is it less amazing, to see how ready the malice of the world is to help the brutality of those that throw out slovenly reports upon fair ladies.

284. Beware of debauches, smutty and immodest discourse, lewd and obscene songs, books, pictures, balls, revelings, idleness, ease, intemperance in meat, drink, sleep, and what else may add fuel to your lust.

285. A dishonest love put all Greece in arms, and its flames reduced to ashes the fairest city in Asia.

286. A well-bread man never gives himself the liberty to speak ill of women, much less to rail against marriage, which was God's first ordinance, confirmed by Christ's first miracle,

and is honourable, holy, pure, and chaste, but
*whoremongers and adulterers God will
judge.

287. When tempted to incontinence confi-
der God's omnipresence, meditate on Christ's
death and passion, and read Prov. 7. from ver.
6. to the end.

Go on.

S W E A R E R.

S O N.

288. **O**NE that had such a habit of swea-
ring, truth and lies were uttered by him with
an equal affirmation; no sooner entered the
club, but rapped out a full-mouthed oath.
Whereupon, quoth

289. Wiseman. Other sins gratify the con-
cupiscible, or irascible appetites, please men's
love, or serve their hate, but swearing is a
tasteless and fruitless sin, that brings neither
pleasure to the palate, nor gain to the purse, so
that according to the divine Herbert,

290. "Were I an Epicure I could bate swearing."

291. Swearer d——me, sir, it is only a cus-
tom, I mean no harm by it.

292. **WISEMAN.**

"Weak is th'excuse, that is on custom built,

"Th' use of sinning lessens not the guilt."

293. The third commandment is "Thou

* Heb. 13.

thalt not take the name of the Lord thy God in vain."

294. It is strange men, who own a God in their oaths, should disown him in their lives, as if there were a God only to swear by, but none to believe in.

295. It were better to have no opinion of God at all, than such an opinion as is unworthy of him: For the one is unbelief, the other is contumely.

296. Swearer. No canting, I beseech you, sir, I swear only as the readiest way to be believed.

297. Wiseman. Oaths do not credit men, but men their oaths.

298. One of God's judgments against swearers is, that the number of their oaths discredit even the truth they would persuade.

299. Over-earnest asseverations give men suspicion, that the speaker is conscious of his own fallities.

300. Swearer. P.—x take me if I can tell when I swear, and when I do not.

301. Wiseman. It is a bad symptom when excrements are voided without the patient's knowledge.

302. Swearer. R.—t symptoms, how can I help it?

303. Wiseman. Fast and pray.

304. Swearer. Ha, ha, ha, I do neither.

305. Wiseman, I am sorry for it; there is little hopes of a soul that lies speechless.

306. So throwing down his club, Wiseman

conveyed a small manuscript into Youth's hand, and withdrew.

307. FATHER. The great excellency and perfection of human nature is religion; the lively sense and firm belief of a DEITY, and carriage and demeanour suitable to that belief. But,

308. He that prophanely swears, or prates dishonourably of sacred things, demonstrates himself to be an ill-bred clown. Such language grates the ears of men, and forces them to quit the place, as the Israelites did the tents of Korah, Dathan, and Airam. Yet.

309. Fools make a mock at sin*. Wo unto them that draw iniquity with the cords of vanity† and treasure up to themselves wrath against the day of wrath‡. Proceed.

T R A V E L L E R.

S O N.

310. ONE that after travelling seven years was returned well versed in amorous smirk, the alamode grin, the antic bow, the newest fashion'd ogle, cringe, shrug, &c. and could cough and spit in set-form, and not like the vulgar, began to blazon cities, as if he had been their herald, telling us that, Constantinople was the store house of Greece; Paris the metropolis of France; Venice the eye of Italy; Florence the seat of

* Prov. 14. 9. † Isa. 5. 18. ‡ Rom. 2. 5.

beauty, and Rome the lady-city, whose impress was *orbis in urbe*. Nevertheless, he preferred Heidelbergh far before them all, for in it was a great tun, which contained eight hundred hog-heads of wine.

511. After many strange stories of his adventures, full of tedious repetitions, impertinent digressions, and absurd contradictions, ever making mountains of mole-hills, and multiplying whatever he had heard and seen, like the echo near Charenton bridge, which is said to reverberate the voice ten times in articulate sounds.

He told us,

312. That a Faremo in Rome, an Adesto in Italy, a Magnana in Spain, and a Tantot, in France, signify no more than a by and by in England, or a Scotch 'll warrant you.

313. That the Germans drink, French sing, Spaniards sigh and Italians sleep away grief.

314. That at Rome, besides pilgrims, hermits, jesuits, monks, and friars, he had seen an acolyte, a vicar, a priest, an archdeacon a dean, a prior, an abbot, a prelate, a bishop, an archbishop, a patriarch, a cardinal, and the pope, in pontificalibus: But what pleased his fancy best, was the pretty nuns, and the penitent sisters.

315. That (he had heard) the Low Countries, for war, traffick, and learning, were all Europe in Amsterdam-print; but confound Mars, Mercur, and Minerva, Bacchus and Venus were his delight, boasting his conquest under their banners, as if it were no less honour to drink men out of their wits, or flatter and betray wo.

men out of their virtue, than to force an enemy out of his trenches.

316. FATHER. Wine and women are the Scylla and Charybdis, whereon most travellers split.

317. Providence has made almost every degree produce something peculiar to it; one country is the granary, another the celler, another the orchard, another the arsenal, another, &c.—of their neighbours.

318. Few men (with Claudian) esteem it great happiness to have birth, life, and burial, all in one parish.

319. Generous and noble spirits take pleasure in viewing foreign nations, their antiquities, armories, arsenals, banks, churches, cities, colleges, courts, exchanges, feasts, fencings, fortifications, gardens, granaries, harbours havens, houses, libraries, machines, magazines, manufactures, monuments, navies, products, shipping, soldiers, towns, treasuries, warehouses, &c. and observing what may be for public good of their own country; and not in learning softness, effeminacy, and luxury.

320. Travelling exhibits just, kind, and charitable ideas of mankind, and is of singular use to accomplish a gentleman: It enlarges all the faculties, and takes off that narrowness of mind, which for want of knowledge of the world, is apt to sour conversation. Yet as the bee converts to honey, the spider to poison, travelling betters a wise man, makes a fool worse.

321. A man's travels should rather appear in

the modesty of his discourse, than by his fantastical behaviour; he should be more advised in his answers, than forward in telling long stories, much less in glorying in his shame.

Go on.

U S U R E R.

S O N.

322. **A** Rich Usurer, that never gave alms in his life, yet was as charitable to his neighbour as to himself, sat telling his fingers, as if casting up interest; or pensive, as studying how to compass some prodigal, beggar this widow, or undo that orphan; till growing drunk, he belched out old Bias's problem.

323. With what art thou not weary? with getting money. What is most delectable? to gain: And told us,

324. That he wondered any should fancy usury only a *concessum propter duritiem cordis*; he looked upon it as a noble exemption from the first sentence passed upon mankind, for by it he eat his bread *in sudore vultus alieni*.

325. That riches were equal to merit, and wealth alone afforded more pleasure than the possession of parents, children, and friends.

326. That gold and silver were his idols, which he would ever hug, and hide closer than Rachel did her father's images.

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327. Then he fell a railing against the Car. II. chap. 13. until Mr.—— desired him to read the parable in the 12th of St. Luke.

328. FATHER. There are a number of scarce discerned faculties and customs that make men rich; but the two most fortunate properties are, a little of the fool, and not too much of the honest; both which qualities are conspicuous enough in your Usurer.

329. By women's longing covetousness seems to be the first sin mankind is guilty of; and to see how old misers hug their bags, coveting wealth most when they are just about to leave it, one would think it the last.

330. An insatiate desire to get and keep money, is a plague no Esculapius can cure.

331. The more a man drinks of this world, the more it intoxicates.

332. The covetous will lie with Gehazi*, steal with Achan†, betray with Judas‡, murder with Ahab§, apostatize with Demas¶.

333. Agur's wish || is a continual lecture of reproof to him that covets more than a sufficiency.

334. He that has most has no more than he enjoys, besides the trouble of keeping it.

335. Socrates passing through the markets, cried, how much is here I do not want.

336. Coveting what we need not, takes from us the true use and fruition of what we already have.

337. " 'Tis wrong that men should call him blest,
" Who lands, and store of gold has got :

* 2 Kings 5. 25. † Jos. 7. 21. ‡ Mat. 26. 15. § 1
ngs 21. 19. ¶ 2 Tim. 4. 19. || Prov. 30. 8.

- “ He’s only so who is possess’d
 “ Of sense to use, what is his lot :
 “ Whose noble soul, his fortune does excel
 “ And talent is, to manage all things well.

338. Considering a miser’s fears, his starting sleeps; that whilst he has all the anxious and distracting cares, and vexations that attend the possession of an estate, he is so bewitched as to undergo all the inconveniencies of poverty, his condition is so very wretched, that one of the greatest curses a man can wish him, is, that he may live long.

339. The prodigal robs his heir, the miser himself.

340. After all, if riches be not taken from him, as it fared with Job *, in a short time he must, as lives†, be taken from his riches, and then the more he leaves, the less his heirs regret his loss.

341. According to the proverb, ill got, ill spent; a covetous, scraping, time-selling father, has commonly a prodigal son, who squanders away the estate with as little conscience as it was raked and heaped together.

342. Nil nimium cupito.

343. Desire no greater riches than such as you may get justly, use soberly, distribute cheerfully, and leave contentedly.

344. He is rich enough that needs neither flatter, nor borrow, and truly rich that is satisfied; want lies in desire.

But give the character of the Wiseman you mentioned.

* Job. 1.

† Luke 16. 22.

345. **H**IS countenance was full of mildness & courtesy, his eyes more smiling than his mouth his discourse grave and sober, his words smooth and proper, distinctly uttered with such a due respect to time, place, and person, as did not only persuade, but ravish and transport his auditors, and produce in them a certain admiration, mixt with astonishment and surprize.

346. His religion was legible in the innocency of his life; exactness of his morals; integrity and truth of his words; and justice and honesty of his conversation.

347. He looked to his own thoughts, and entertained no desire that would blush to appear in words.

348. He abstained from offending, as if none ever pardoned; yet pardoned, as if he daily offended.

349. His passions he made servants to his reason and religion; and if they rebelled, first concealed, and then suppressed their mutiny.

350. He generally spake little, saw others tempers without discovering his own, yet when occasion served, shewed his silence proceeded neither from affectation, nor weakness: For by running back to ages past, and recovering events out of memory, and then preventing time, in flying forward to future things, and comparing one with the other, he would give a verdict well

near prophetic; yet was so free from vanity, he could bear interruption patiently.

351. Such was his prudence, and so exact his judgment, as to discern between pride and greatness, religion and superstition, quickness and rashness, government and tyranny, liberty and licentiousness, subjection and servitude, covetousness and frugality, &c. and give to every cause its proper actions and effects.

352. He maintained the strength of his body, not by delicacies but temperance; and drank wine, as sick men take physic, merely for health.

353. Reason was his rule, conscience his counsellor, and his actions were ever contrary to those he found fault with.

354. Age rendered him neither morose nor imperious; his knowledge influenced and tempered his mind with all the humanity, goodness, calmness, strength, and sincerity, of a sound and unaffected philosopher, and made his conversation so affable, pleasant, and instructive, young and old both delighted and profited in his company. (dull;

355. "Though deep, yet clear; tho' gentle, yet not
"Strong without rage, without o'erflowing full.

356. He was grown old in the habit of not discovering secrets, and walked in this world as in an hospital full of brain-sick people, whom he endeavoured to cure by his example.

357. The scholar and the gentleman were so perfectly united, no critic could find the least distinction.

258. In short, all his deportment made virtues shine, and vice to blush.

359. The approach of death terrified him not, having the EUGE of a good conscience, he seemed to fear recoiling back to childishness more than to dust.

360. FATHER. "O! what an excellent thing it is for a man to end his life before his death, in such sort, that at that hour he may have no other thing to do but to die; that he may have no more need of any thing, not of time, not of himself, but sweetly and contentedly depart this life.

361. "Good men live twice, it doubleth every hour
"To look with joy, on that which pass'd before.

362. When a man hath obtained worthy ends and expectations, *nunc dimittis* is a sweet canticle.

363. The Assyrians make Mercury to be the planet of young men, because that planet is good or bad, as it is in conjunction with others.

364. The conversation of wisemen is the best academy of breeding, and learning: It was not the school, but the company of Epicurus, that made Metrodorus, Hermactius, and Polyænus so famous.

365. He that walks with wise men, shall be wise, but a companion of fools shall be destroyed *. Proceed.

X A N T I P P E.

S O N.

366. O N a sudden the door flew open, and in bolted Xantippe, Newsmonger's wife; the

* Prov. 13. 20.

knitting of her brow, like a bur about the moon, presaged a storm, and upon sight of her husband she thus began.

367. It is well, it is well, incorrigible wretch, is this the amends for last night's work? my fortune, alas, is spent and gone, you are over head and ears in debt, and have me and three poor innocent babes to maintain; yet if any fool will sit and hear you talk news, or nonsense, you will treat him all day, though forced to go a-tick for the reckoning, and I and your children feed as usual upon brewer's grains.

368. When drunk, you set up for a politician, yet are very talkative, and possessed with such a spirit of contradiction, as frequently engages you in bitter expensive quarrels, and law-suits: witness three plaisters upon your head, and my poor wedding-ring and best petticoat in pawn for forty shillings, borrowed last year to pay your attorney's bill.

369. After midnight you reel home as peevish as a sick monkey, and when in bed only hawk, spit, spawl, hick-up, belch, spew, or worse, until a-sleep, and then the neighbours are disturbed with your snoring.

370. In the morning you are troubled with as many qualms as a breeding woman, until a jill of brandy in a quart of purl has fetched the water (as you call it) off your stomach.

371. Then to avoid duns you sneak to some distant tavern, where a pint of white for a whet sets you in for all day. Thus you are always idle, or ill employed.

372. Consider, wretch, consider, he that has

children his loaf is not all his own ; and he that spends more than his own is a thief.

373. Last time you were sick the doctor told you, that nutrition was mostly, if not altogether, performed in time of rest, the blood having too quick a motion in the day ; and that sleep was prejudicial when the sun was above the horizon, by reason perspiration is then too great ; consequently such as turn night into day, and day into night, must soon expect to change health for sickness, life for death.

374. But why do I waste my breath in vain ? I might as well attempt with sober words to draw the frog from his ditch, as to confine a sot within the limits of his duty.

375. Newsmonger. Gentlemen, my wife, you see, is able to speak more with ease, than any man can endure to hear with patience ; her tongue, like a sick man's pulse, always moves, but ever out of order.

376. Xantippe. Wine has put your head out of order.

377. Newsmonger.

“ Wine whets the wit, improves its native force,

“ And adds a pleasant flavour to discourse.

378. Right, quoth Xantippe, clapping her fists, you have set your wit so often upon that whetstone, all its steel is worn out. Come home, you sot, come home.

379. Newsmonger falls a singing,

Wine does wonders every day,
It makes the heavy light and gay,
Throws off all their melancholy ;
Makes the wisest go astray,

And the busy toy and play,
And the poor and needy jolly.

Wine makes trembling cowards bold,
Men in years forget they're old,
Women leave their coy disdaining,
Who 'till then were shy and cold,
Makes a niggard slight his gold,
And the foppish entertaining.

380. Xantippe. Say, rather, that wine makes bitterness of spirit, brawlings, and quarrellings, it increaseth rage, and lesseneth the strength; it causeth red eyes and a loose and babbling tongue, and makes a man as wanton as a satyr, and impotent as age; Come home, you drunken sot, come home, and do not provoke me longer with your fopperies, or I will——

381. Newsmonger. Nay, fie, be not angry, child, it will make you look old.

382. Xantippe. Wine will make a man a child, a may-game, a jest; a laughing-stock to fools. Come home, you drunken sot, come home.

383. Newsmonger. An echo will sooner let a man have the last word, than a scold: and when, with the clock, my shrew has given the last stroke, mind how she keeps a jarring, muttering to herself for a good while after, with a come home, you drunken sot, come home, come home, &c.

384. Xantippe. Faults are thick, where love is thin, your wife is much too good for you, unless you were better.

385. Newsmonger. Too good, I think it is too good. Look in the glass, madam, and you

will see a wife, as impertinent as an Athaliah, false as a Delilah, proud as a Jezebel, provoking as a Miriam, fullen as a Vashti, jerring as a Michal, stingy as a Peninnah, revengeful as an Herodias, and as arrant a scold as Zipporah, all in one.

386. Xantippe. I am sure who looks in your face will see an ill father, an ill master, an ill husband, and an arrant drunkard all in one. Come home, you drunken sot, come home, or I will—

387. Newsmonger. Peace, eve, peace, hens should not crow, it is hard for a man's head to be broke with his own rib. Then falling a laughing it set him a coughing, and disgorging in abundance.

388. Drawers being called cleansed the room, and helped Xantippe to lead Newsmonger home.

389. FATHER. Every trade and profession requires its whole man.

390. Party-men, newsmongers, &c. that run to and fro tatling and tippling, from morning until night, neglect duty to wife, children, and servants, and by idleness, carelessness, luxury, and vain expence, impiously expose and betray their families to want and beggary.

391. Xantippe's story is a dismal instance; but pleasures like Judas, while they kiss they betray: After drinking will come a reckoning. Belshazzar's feast* ended in terror.

But still you tell me nothing of Youth.

* Dan. 5. 6.

Y O U T H.

S O N.

392. **T**HE mushroom-squire sat at the upper end of the table, accoutred with a large muff, long peruke, dangling cane, a sword, snuff-box, diamond-ring, pick-tooth-case, silk handkerchief, &c. all of the newest fashion; and after Wiseman, his uncle, was gone, fell a telling what each of them cost, and that, thank his stars, he had a plentiful estate, and a heart to enjoy it.

393. He frequently laughed, even at serious matters, to shew his wite teeth; threw back his wig to discover the fine ring in his ear, and looked what a clock to shew his gold watch.

394. He delighted much in broad and obscene wit, and hissed at any thing too deep for him.

395. His memory, sieve-like, would neither retain the flour, nor part with the bran.

396. He had seen but the out-side of the world, and men; and conceived of them according to their apparent glitter.

397. He was always wanting what he had not, and grew sick on it when he had it; the levity of youth continually pushing him from one vain desire to another, in a regular vicissitude, and succession of craving and satiety.

398. He was rash and inconsiderate, neither consulting the reason or nature of things; but

wholly abandoned himself to the transports of passion and appetite.

399. He loved and hated with the same inflammation ; and when the heat was over, was cool enough to friends and enemies.

400. FATHER. Some fops measure their deserts by the bulk of their estates : Others pretend to good breeding, from being well dressed and equipped ; and assert a claim to brains, for their accuracy in modes and fashions ; though at the same time their manners are corrupted, and minds infected.

401. Youth being guided by sense, nature, and passion, is indiscreet, hot, outrageous, heady, violent, vain, inconstant, and unsettled : For the sense being easily tired with the enjoyment of its objects ; and the soul made for something better, not finding satisfaction in things sensible, conceives a fastidiousness of the present, and desire to change. So that considering how ungovernable the passions and fallies of youth are, when licensed and indulged, what swarms of caprices and fancies invest this season of life, which would wither in the embryo, unless enlivened with wealth, which hatches and fledges the chimeras, it is a real hardship for a young man to be trusted with himself and his estate, before those years that give maturity to his reason and judgment.

402. " How vain 's youth, how ripe to be undone,
" When rich betimes, and made a man too soon.

403. When young Phaetons rule the day, destruction comes before night.

404. Or, in Solomon's words, the prosperity
of fools shall destroy them*. But go on.

Z A N Y.

S O N.

405. ABOUT twelve Flatterer taking
up all the money left on the table, whispered
Youth to slip out and discharge the reckoning,
which he did.

406. Soon after in came Zany the vintner,
with an all's paid, and you are welcome, gentle-
men: will you please to accept of my bottle?

407. By no means, quoth Flatterer, unless
you will score it, for it is the squire's birth-day,
and he shall treat to night.

408. Therefore, come Zany, a bumper, his
health, and then a song.

Zany drinks, and sings.

409. If any so wise is

That wine he despises,

Let him drink small beer and be sober.

Whilst we drink claret and sing,

Like birds in the spring.

He shall droop like the trees in October.

But be sure, over night

If this dog do you bite,

You take it henceforth for a warning,

Soon as out of your bed,

To settle your head,

Take a hair of his tail in the morning.

G

* Prov. 1. 32.

410. Then squire began to talk of ginetts, barbs, courfers, hunters, galloways, stallions, phillies, &c. describing the hollows above their brows, their champers, nairils, mouths, necks, manes, withers, backs, cruppers, bellies, forefeet, hinder-legs, muscles, hams, pasterns, joints, hoofs, coats, colours, &c. After which he gave us an inventory of his terriers, hounds, spaniels, setting-dogs, water-dogs, blood-hounds, fox-hounds, grey-hounds, buck-hounds, whelps, and puppies; describing the width of their nostrils, length of their heads and snouts, how short their ears, and thighs were, how trussed their reins, and strait their hams, &c. entertaining us with the history of each of their pedigree, with all the exactness of a Welch herald.

411. After which Zany mimicked a gifted brother, which brought the clergy upon the table. And

412. One disliked our doctor's last Sunday's text, another his method, a third his style, a fourth his voice, a fifth his memory; there he was too elaborate, here too loose; that point he might have enlarged, contracted this: he might have been plainer here, shewed more learning there; that observation was obvious, that exposition forced, that proof impertinent, that illustration common, that exhortation needless, that reproof unseasonable; such an argument he rather escaped than defeated; that solution was more intricate than the question; there he whipped himself with the knot he just before had tied, &c.

413. FATHER. O the infinite wisdom of the

Son of God ! in ordaining and establishing Pastors. To instruct us in his name. To administer to us his holy sacraments. To reconcile us unto himself after our fall. To form every day new believers, and even new pastors, that so the church may be preserved throughout all ages.

414. What pity it is that good men's exhortations, in moving strains of pious eloquence, should be trodden down by way-side hearers. But,

415. To Festus, even St. Paul's preaching seemed madness*.

416. The prophet Jeremiah himself had those that watched for his halting†.

417. The Church is the pool where the angel uses to come and move the waters, and where they that diligently attend, may meet with an opportunity of being healed.

418. When you enter God's house consider his more immediate presence in places set apart for his service, say, as Jacob of Bethel, how dreadful is this place ; and pray against spiritual blindness, prejudice in opinion, wandering and profane thoughts, and being a captious hearer, lest you grieve the Holy Spirit, and give the devil an opportunity of turning the best antidote into the strongest poison. But what followed ?

419. SON. Impertinent made as bold with some passages in the Bible as others had done with the doctor, telling us that——

420. FATHER. Stop, stop, I never desire to hear, what is not fit to be uttered.

421. The HOLY BIBLE is a spring of wisdom. Solomon says, when thou goest it shall

* Acts 26, 24. † Jer. 20, 10.

lead thee, when thou sleepest it shall keep thee, when thou wakest it shall talk with thee †.

422. No guide, no guard, no company, no diversion, is wanting to him who is instructed as he ought in God's book, which is the rule of obedience, like the cloudy pillar leading Israel to the promised rest, and the star leading the wise men to Christ.

423. O the excellency of the NEW TESTAMENT! how much does its doctrine tend to the exaltation of God's infinite glory and love. To the depression of our pride and vanity. To the mortification of sensual Appetites. To sincere universal charity. To peace of mind, purity of body, and the perfection of both; and to restoring us to a state of innocency, simplicity, and angelical sanctity.

424. In the OLD TESTAMENT we find prefigured the coming of our blessed Saviour, and in the NEW we see how he suffered for our sins; whose bitter agonies should make every Christian weep floods of tears, in remembrance of his passion, and raise in us a sincere and unfeigned repentance of all our sins.

425. Read *them* then with humility and a desire to know, and learn, without questioning their truth; the things therein that cannot be comprehended by blind reason, are subjects to exercise our faith.

426. Reason, like the sun, shews what is under it, but nothing above it.

427. "Reason's a guide we must resign,
"When the authority's divine,

428. Great is the difference between the oracles of sense, and mysteries of faith.

429. The Christian religion consists in believing what Jesus Christ hath revealed, and in doing what he hath commanded.

430. It is much better conscientiously to practise the plain truths we know, than curiously to dispute about those things we know not. But what next.

431. SON. Rake fell a ridiculing all religion, and said it looked more like a trick, or contrivance of state, than a divine inspiration.

432. FATHER. "It is by degrees that men arrive at the horrid impiety of deriding religion, first they are corrupted by bad counsel and company, which the psalmist elegantly expresses*, by walking in the counsel of the ungodly : Next they habituate themselves to their vicious practices, which is standing in the way of sinners : And then, at last, they take up and settle in a contempt of all religion, which is sitting in the seat of the scornful.

433. "The supposition that Religion is a contrivance of state, grants the opinion of a God to conduce very much to the support of government, and order in the world; and consequently to be so beneficial to mankind, that it is their interest to punish all those who would seduce men to *Atheism*, as the great disturbers of the world, and pests of human society. But,

434. "If religion be only an *arcanum imperii*, a secret of government, to propagate the belief of God among the people, how is it that *h*

* Psalm I. 1.

G. 2.

ries of all ages show that princes have not been more secure from troubles of conscience, and the fears of religion, and terrors of another world, than other men? What else made *Caligula* creep under the bed when it thundered? What made *Tiberus* that great master of the crafts of government, complain so much of the grievous sting and lashes he felt in his conscience? what made cardinal *Wolsey*, that great minister of state in our own nation, to pour forth his soul in these sad words, *Had I been as diligent to please my God, as I have been to please my king, he would not have forsaken me in my grey hairs?* What reason for such actions and speeches, if these great men had known that religion was but a cheat? But if they knew of this secret, it is reasonable to conclude, that the notion of a God did not come from the court: that it was not the invention of politicians, and a juggle of state to cozen the people into obedience. But what next?

435. Quack declared himself of Aristotle's opinion, "that not only the matter, but also the frame of the world is eternal; and that, as to the main, it was always as it is of itself; and that there has been from all eternity a succession of men, and other creatures, without any first cause of their being.

436. FATHER. "Universal tradition, and the most ancient history agree, that contrary to Aristotle's doctrine, the world did begin, and should have an end. Aristotle himself acknowledges that there was antiently such a tradition concerning the beginning of the world; for he says expressly, that all the philosophers that were

before him, did hold that the world was made; and it is observable, that where-ever learning and civil arts have come, this tradition concerning the beginning of the world, has been most vigorously asserted, with the greatest clearness and confidence.

537. "The several parts of which the world consists, being, so far as by those parts of it which we know, we can possibly judge of the rest, in their nature corruptible, it is more than probable, that this frame of things would long since have been dissolved, especially if, as the atheist affirms, there be no superior being, no wise and intelligent principle to repair and regulate it, and to prevent those innumerable disorders, and calamitous accidents, which must in so long a space in all probability have happened to it,

438. "Is it not very natural to conceive that every thing which is imperfect, as the world and all the creatures in it must be acknowledged in many respects to be, had some cause which produced it, such as it is and determined the bounds and limits of its perfection. But what next?"

439. SON. Opiniator dissented from Quack, and asserted, "That Epicurus was in the right, and the matter of which the world is constituted to be eternal, and of itself; and then an infinite empty space for the infinite little parts of this matter, which he called Atoms, to move and play in; and that these being always in motion, did after infinite trials and encounters, without any counsel or design, and without the disposal and contrivance of any wise and intelligent being;

at last, by a lucky casualty, entangle and settle themselves in this beautiful and regular form of the world, which we now see, and that the earth being at first in its full vigour and fruitfulness, did then bring forth men, and all other sorts of living creatures, as it does plants now.

440. FATHER. As to¹ Epicurus's Atoms, how can meer matter, which is void of sense and understanding, produce any thing that has sense, understanding and liberty?

441. "Can any thing be more unreasonable than obstinately to impute an effect to chance, which carries in the very face of it all the arguments and characters of a wise design and contrivance?

442. "Will chance fit means to ends, and that in ten thousand instances, and not fail in any one? How often might a man, after he had jumbled a set of letters in a bag, fling them out upon the ground, before they would fall into an exact poem; yea, or so much as make a good discourse in prose? And may not a little book be as easily made by chance, as this great volume of the world?

443. "Is any thing more ridiculous, and against all reason, than to ascribe the production of men to the first fruitfulness of the earth, without so much as one instance and experiment, in any age or history to countenance so monstrous a supposition?

444. "We see this vast frame of the world, and an innumerable multitude of creatures in it, all which we who believe a God, attribute to him as the author of them: for a being supposed

of infinite goodness, and wisdom and power, is a very likely cause of those things. What more likely to make this vast world, to stretch forth the heavens, and lay the foundation of the earth and to form these and all things in them of nothing, than infinite power : What more likely to communicate being, and so many degrees of happiness, to so many sorts of creatures, than infinite goodness ? What more likely to contrive this admirable frame of the universe, and all the creatures in it, each of them so beautiful in its kind, and all of them so fitted to each other, and to the whole, than infinite counsel and wisdom ?

445. The account then which scripture gives of the existence of the world, is the most credible, and agreeable to the reason of mankind.

446. " From the general consent and opinion of mankind, even of the most barbarous nations, that there is a God, and a providence, that our souls are immortal, and that there are rewards to be expected after this life, it seems very evident that God himself hath wrought the apprehension and image of himself on the mind of man ; and so woven it into the very frame of his being, that like *Phidias's* in *Minerva's* shield, [it can never totally be defaced without the ruin of human nature.

447. " Should it be objected that the universal consent of mankind in the apprehension of a God, is no more an argument that he really is, than the general agreement of so many nations in the worshipping of many gods, is an argument that there are many.

448. "It is answered, that the generality of the philosophers and wise men of all nations and ages; did dissent from the multitude in these things; they believed but one Supreme Deity, who with respect to the various benefits men received from him, had several titles bestowed upon him; and although they did servilely comply with the people in worshipping God by sensible images and representations, yet it appears by their writings that they despised this way of worship, as superstitious and unsuitable to the nature of God. So that Polytheism and Idolatry are far from being able to pretend to universal consent, for their having had the vote of the multitude in most nations; for several ages together; because the opinion of the vulgar, separated from the consent and approbation of the wise, signifies no more than a great many cyphers would do without figures.

449. Let us then, with holy David, conclude him a fool that says there is no God *.

Consult archbishop Tillotson's sermons against atheism. But at present tell me what followed.

450. SON. Some began to belie lords acquaintance, others ladies favours, most boasting of their excess in wine and women; which ushered in a filthy mess of ribaldry, one telling us that—

451. FATHER. Hold, hold, I will hear none of it.

452. Let no corrupt communication proceed out of your mouth†.

453. Smutty and immodest discourse is an intolerable rudeness, ever to be avoided both in sound and signification. § 38.

* Psalm 14. 1.

† Eph. 4. 29.

454. Such as accustom themselves to be irregular in their words, insensibly become irregular in their actions. What followed?

455. SON. By this time, according to the different disposition of each body, the wine produced various effects in their minds.

456. Some became sleepy as dormice, others as full of tricks as apes, some bold as lions, others fearful as hares, some haughty as harts, others rawling as cur-dogs, some cunning as foxes, others silly as asses, some wanton as goats, others filthy as swine

457. FATHER. No wonder young Cyrus refused to drink wine, and told Astvages he thought it to be poison, for he saw it metamorphose men into beasts and carcases. Go on.

458. SON. Flatterer to please Squire talked of couching and rearing a wild boar, kenneling and unkenneling a fox, earthing, digging, and smoaking a badger, watching and venting an otter, burrowing and bolting a coney, &c.

459. And told us, that an hart bellows, a buck groins, a roe bells, a goat rats, a boar freams, a hare tappes, a fox barks, a badger shrieks, an otter whines, a wolf howls, &c.

460. His next discourse was of the tail or single of a deer, the wreath of a boar, the scuts of hares and conies, the bush of a fox, the stein of a wolf, &c.

461. At last falling upon the fumets of a deer, the lasses of a badger, the scumber of a fox, the spraints of an otter, the crottels of a hare, &c.

462. Zany interrupted him with a bumper, to wash his mouth, and fell a hollowing.

463. How-now, how-now, yo—e, Yoel, here come Yoel, hey, come away, hey, eux, heux, vaux boys, vaux, vaux little rogues, vaux, vaux, maintain it Jowler, hold it Sweet-lips, that, that, that, who—e, hallo—e, &c.

464. This dog-language delighted the Squire, he clapped his fist to his mouth, and sounded the mort of a fox, with a tone tavon, tavon, tavon.

465. Then calling for fiddlers, swore he would be as merry all night as London boys at a bonfire.

466. Whereupon Moroso fell a singing,

“ Musicians are half-witted, merry and mad,

“ And so are all those that admire ’em ;

“ They’re fools if they play, unless they’re well

“ And others are blockheads, that hire ’em. (paid,

467. Which Squire taking as an affront, words arose, and Moroso giving the lie, Squire threw a bottle at his head, which compliment being returned with a candlestick, and some taking one’s part and some the other’s, in an instant the lights were out, and such a fray ensued as made me think of the Turkish proverb ;

468. “ There is a devil in every grape.

469. Mr.—— immediately haled me into the next room, saying, who perishes in needless danger is the devil’s martyr.

470. In the dark, instead of ending the fight, increased their fury, and set every man’s hand against his fellow’s.

471. Glasses, bottles, candlesticks, chairs, stools, and jordans, were converted into weapons, and none escaped unhurt, except Flatterer, who being terribly frightened, crept under the table, and screamed out murder, murder!

472. Whereupon the drawer calling watch, watch, the constable and his myrmidons entering with lights, put an end to the fray.

473. Surgeons being sent for, and wounds dressed, Mr. Constable proposed a reconciliation ; but finding parties too hot, sent them to cool in the counter.

474. FATHER, It is terrible to see men come from drinking, as from a battle, wounded and bound up. But Bacchus *ad armavocat*. The Furies were ever said to bear a part in Bacchus's Orgies.

475. The quick motion of the spirituous particles in the nerves, renders objects vertiginous and false, and men in drink less apprehensive of bodily hurt and danger : And salt meets and strong drinks, turn nourishment into choler, and make men fierce as tygers.

476. No lust, no sin, but finds the drunkard disarmed, and senseless, and enters with the first assault.

477. If our head be tipsy, our eyes will be wanton, our mouth an open sepulchre, our hands ready to stab, our feet swift to shed blood ; in short, all our members at the devil's service, to become weapons of unrighteousness, to commit all manner of sin with greediness.

478. The drunkard will rail at God's anointed with Nabal, commit adultery with Holofernes, incest with Lot, murder his friend with Alexander, his only son with Cambyfes, his

dear father and mother with Philopater, and blaspheme with Belshazzar.

479. " One vice adds fuel to another's fire,
 " And Bacchus makes the fury blaze the
 higher.

480. Every cup too much is a step towards opening Pandora's box, and letting out all distempers of body and mind.

481. In a word, drunkenness may be called a breach of every one of the commandments, because it disposes men to break them all. But,

482. Whilst drunkenness and surfeits are at the table, judgment is oft at the threshold.

483. The drunkard, like that lunitic, falls oftentimes into the fire, and often into the water* he is often overtaken, in the very act of sin, without having time left for repentance.

484. When Ammon's heart was merry with wine, he was slain at his brother Absalom's feast.†

485. When Holofernes was filled with wine, a woman cut off his head‡. As Elah king of Israel was drinking himself drunk in Tirzah, Zimri his servant conspired against him and slew him§.

486. SON. How much may a man drink without being a drunkard?

487. FATHER. Anacharsis says the vine bears there grapes, the first of pleasure, the second of drunkenness, the third of misery and mischief.

488. Eubulus says the first draught is due to

* Mat. 17. 15. † 2 Sam. 13. 28. ‡ Judith 13. 8.
 § Kings 16. 9.

health, the second to love and pleasure, the third to sleep, and the fourth belongs not to man, but to contumely.

489. Others call the first draught a cup of necessity, the second of alacrity, the third of wantonness, the fourth excess, and all beyond madness.

490. Every draught to him that has quenched his thirst, is but a further quenching of nature, drowning the quickness and activity of the spirits, and a provision for rheum and diseases.

491. Bishop Taylor reckons the parts or periods of drunkenness thus, 1. Apish gestures. 2. Much talking. 3. Immoderate laughing. 4. Dullness of sense. 5. Scurrility that is wanton, or jeering, or abusive language. 6. An useless understanding. 7. Stupid sleep. 8. Epilepsies, or fallings, and reelings, or beastly vomitings.

492. It is certain the ends of drinking are digestion, cheerfulness, refreshing our spirits, and preserving our health. When these are answered, appetite ceases, and we find a satiety, which he that exceeds is a drunkard.

493. He also may be called a drunkard, who drinks too much for his purse and calling, health and quiet of body and mind.

494. SON. Suppose a man happens into company, would you have him singular, pointed at for a precisian?

495. FATHER. It is no disparagement for any person or thing to be laughed at, but to deserve to be so.

496. Forego no part of your duty for fear of reproach.

497. The empty satisfaction arising from the applause of loose and idle people, rather serves to swell than fill the soul, and is a sorry plaister for a wounded conscience.

498. God's express command is, Thou shalt not follow a multitude to do evil*.

499. Numbers of faggots serve to increase the fury of the fire.

500. SON. Admit I happen into company of my betters, refusing my glass may give offence.

501. FATHER. Let not mistaken civility, or good nature, engage you either to the temptation of staying too long, or sin of drinking inordinately.

502. Can he that fears offending whilst sober, be sure not to offend when the company is grown captious, and himself drunk and insolent.

503. Lot when overcome with wine lost all regard to decency and honour: And in his drink, even Noah behaved himself unseemly.

504. SON. Suppose I drink to prevent quarrelling.

505. FATHER. St. Paul saith, we must not do evil that good may come†.

506. How many, by one single act of intemperance, have forfeited their lives and estates, ruined their posterity, and, without the infinite mercy of God, damned their souls to eternity. Whereas by temperance and sobriety, men shut up their days like a lamp, only by a pure consumption of the radical moisture without grief or pain.

* Exod 23. 2.

† Rom 3. 8.

507. SON. Suppose a man frequents tavern to seek business.

508. FATHER. Like alchymists in quest of the philosophers stone, he will waste money and life to no advantage.

509. It is diligent attendance, and careful dispatch, not haunting taverns, begets business and credit.

510. SON. But some drink to fuddle their chapman, that they may drive the better bargain.

511. FATHER. Besides the danger of a cross-bite, by such felonious intent they add injustice to intemperance.

512. SON. Suppose I drink to pass away time,

513. FATHER. Man's time makes the richest part of the public treasure : every hour mispent is a kind of robbing our country.

514. One having been fifteen years in making a wooden coat of mail, wherein was not one ring wanting, brought it to Hunniades, the warlike king of Hungary, who commanded him to prison for fifteen years more for wasting so much *time* and parts, in so fruitless an employment.

515. Time and talents are to be accounted for ; the unprofitable servant was ordered to be cast into outer darkness*.

516. SON. Peradventure a man drinks for pleasure.

517. FATHER. Gnats that sport in the light generally perish in the candle.

518. The Italians say,
Maledetto il solazzo,
Che fa l'huomo pazzo.

* Mat. 25: 30.

A curse on the pleasure that makes a man a fool.

519. Pleasure that impairs our abilities, that brings detriment and sorrow afterwards, was laughed at by Epicurus himself.

520. Now, too much wine stupifies the brain, dulls the memory, benumbs the senses, infatuates the understanding, blinds the judgment, perverts the will, corrupts all the affections, and by putting the powers and faculties of the soul into confusion, unfits men for all civil and religious duties.

521. Too much wine quenches the natural heat, drowns the vital spirits, spoils the tone of the stomach, debilitates the nerves, burns up the viscera, hastens old age, and what is worse, propagates diseases to posterity, children remaining living monuments of their parents excess and folly.

522. Pleasures are not truly tastable, but in the sober tracts of temperance; it is thirst, labour, and watching, that voluptuates drinking, rest and sleep.

523. Make not men drunk to show them reeling; it is a mad kind of mirth that mad men make, and a mirth that oft ends in heaviness.

524. He acts the devil's part that tempts to intemperance, prevent it what you can.

525. Sin has nothing more damnable in it, than the inducing others to sin.

526. The Serpent was more punished than Eve, Eve than Adam, Jezabel than Ahab, and Jeroboam than Israel.

527. SON. Suppose custom and practice have

made drunkenness habitual, and brought upon a man a kind of insatiable thirst.

528. FATHER. One custom is to be expelled by another; abate of the excess, retreat by degrees within the bounds of temperance, until appetite be reconciled to reason; but leave not the Almighty Counsellor out of the cabinet, for drunkenness and swearing are like those devils spoken of in the gospel, that go not out but by prayer and fasting*.

But what became of the manuscript Wiseman left Youth.

529. SON. As soon as Wiseman was gone, Flatterer snatching it out of Youth's hand, cried, what more grave lessons still? D—n his dry doctrines, such stuff is only fit for school-boys and threw it to me.

530. FATHER. Read it.

Dear Kinsman;

531. Refuse not to be informed—good counsel breaks no man's head.

532. Horace laughs at those that are ashamed to learn, and not ashamed to be ignorant. And,

533. Solomon brands those for fools that despise instruction†.

534. Man's nature is ever subject to extremity, either dull in want, or wanton in fruition.

535. There is nothing more generally desired than *Liberty*, and scarce any thing more universally abused. The greatest part of mankind employ their first years to make their last miserable. But,

536. *Time* will claim groans, tears, and mis-

* Mat. 17. 21. † Prov. 1. 7.

nable despair, diseases, want, and abject poverty, for all the fleeting, ill spent moments youth borrowed from him.

537. Stand in awe of your *self*, if you would not be ashamed before others.

538. Let not *Felicity* eat up circumspection. Who remits his care, perishes by his neglect.

539. What avails the faculty of *Reason*, without the exercise of it. Where an obstinate *I will* is the preface, *I would I had not* is generally the conclusion.

540. It is impossible to be happy without making reason the standard of all our thoughts, words and actions, and yielding a constant, ready, and cheerful obedience to all its dictates.

541. Mistrust your own opinion; fear the issue of advice consonant to your desires. Flatterers, like Acteon's hounds, will destroy their master.

542. Use much attention and consideration, weigh things themselves; follow the dictates of reason, though appetite lean another way.

543. Meditate often on the nature of your being; consider who you are, what you do, whence you came, where you go, and beware of *had I wist*.

544. Non putaram *are the words of a fool*.

545. *Esau* wept*, but too late.

546. Man cannot be truly *happy* here without a well-grounded hope of being so hereafter.

547. A globe cannot fill a triangle; the emptiness and nullity that there is in the enjoyments of this world, shew they were never designed to fill up the large capacities of the heart of man.

* Gen. 27. 38.

548: The care of *Religion*, and of our souls, is the one thing necessary. He that neglects the service of the *Almighty*, dies without doing that for which he was made to live. § 307.

549. *Religion* will bear a man up in all estates and accidents, make his thoughts virtuous, words discreet, actions prudent, and life blameless; as aiming only at the glory of GOD, and doing all the good he can to himself and others.

550. *Christianity* is the highest exultation of nature, and right reason, the only excellent and compendious art of happy living, piety towards God, justice and charity towards men, and temperance and chastity in reference to ourselves, are tasks that are rewards, and precepts that are a divine sort of alchymy, to sublime at once our natures and our pleasures.

551. Begin and end the day with prayer.

552. Prayer is a worship from which neither poor nor rich are exempted or excluded.

553. Early in the morning, whilst the spirits are fresh and lively, e'er a throng of worldly thoughts crowd in upon you, devoutly meditate on God's promises, entreat his assistance, and with fervency of spirit, and intent devotion, beg of God in faith, through the merits of Christ, the things you want, deprecate those you fear, intercede for others, and give thanks for what you have received.

554. Origen observed, that the day wherein he so shamefully fell, in sacrificing to idols, he ventured out in the morning before he had completed his usual prayers.

555. At evening bend your knees, before you want the pillow.

556. In breaches of sleep say some short ejaculations, that those spaces of life that have in them no direct business, may be filled with religion.

557. Such as are remiss, cold, and negligent in prayer, in time of health, can hardly be confident of audience, in sickness and affliction. Those who ask drowsily, fearfully, and diffidently cannot obtain, because they distrust God's mercy, power or truth.

558. Fasting hath in it a special virtue to quicken devotion, and elevate the mind to God. When the brain is clouded with vapours, and the heart pressed down with the charge of the stomach, we are dull, and our devotion is full of yawnings.

559. Though our bodies are mortified and kept under with the utmost care, yet will our desires never cease strongly to solicit us to sin.

560. Strive to be such in your life as you would wish to be at your death.

561. Bound all your sensual appetites and desires by the rule of virtue and reason, and fear to do any thing misbecoming the dignity of a rational being.

562. Our minds receive the ideas and images of most things originally from our senses, set waiters at those cin que ports, to seize all contraband goods, guard those avenues against all appearance of evil.

563. When a vain object raises an ill suggestion; suggestion draws on delight; delight, con-

sent; consent, endeavour; endeavour, practice; practice, custom; custom, excuse; excuse, defence; defence obstinacy; obstinacy, boasting of sin; boasting, a reprobate sense

564. If it be not possible to keep yourself from sins lighting upon your thoughts, keep them from nestling there, from hatching and bringing forth evil.

565. He that eschews great sins is as one that has a prosperous voyage, and he that repents as one saved upon a plank.

566. There is much more true pleasure in subduing our lusts, than in fulfilling them. Earth affords no joy equal to the peace of a good conscience.

567. Build not upon *futurity*; health is better than physic—prevention sweeter than a cure. Besides,

568. There is no safety in procrastination.

569. The sun shines in his full brightness, but the very moment before he passes under a thick cloud. Who knows what a day, an hour, a moment, may bring forth?

570. As yesterday cannot be recalled, to-morrow cannot be assured; this day is only ours, which if lost, is lost for ever.

571. He that hath promised pardon to the believing penitent, hath not promised life until you repent.

572. *Innocency* is the greatest felicity, a good conscience is a continual feast, this is the music which makes the prisoner sing, when the gaoler trembles.

573. *Sleep* was ordained for refreshing and supporting our frail bodies, yet, if immoderately

used, dulls our faculties, fills the body with diseases, ruins the estate, obstructs the mortifying the flesh, and improving our time.

574. The sluggard who says yet a little slumber, a little folding of the hands to sleep*, will find drowsiness shall cloath a man with rags†.

575. Rise when the cock calls, let not the sun be up before you; man's life at most is but a span: why should you live but half your days?

576. Count your very minutes; let no time slip you. Time is life, which wise men lengthen by a right use of it from one moment to another. § 513. to 516.

577. *Apparel* is for covering of shame, fencing from cold, and distinction of persons.

578. Be neither mimically in, nor ridiculously out of the fashion; let your apparel be neat, not chargeable, fitted as well to your estate, years, and profession, as to your person. A fool is known by his coat.

579. Finery and expences above our rank provoke envy, satire, and slander; and is the ready road to poverty and want.

580. Pamper not the body, youth wants a bridle not a spur.

581. We read in Daniel how pulse and water made the four children fairer in countenance, and fatter in flesh, than they which fared on the royal provision.

582. Come not to the table until hunger invite you; if in health, leave part of your appetite unfilled, something of your natural heat unemploy-ed, that it may secure digestion, and serve other needs of nature and of the spirit.

* Prov. 24. 33. † Prov. 23. 21.

583. Eating of too many dishes, by variety supports the appetite longer than the necessity of eating lasts. And

584. If the stomach be often stretched beyond its true extent, it will crave to be filled, but not digest what is received.

585. Men rife the air, the seas, and the forests, to please their palates, till from the excess of meats and drink, proceed dulness of spirit, heaviness of mind, and such vicious humours and crudities, as occasion a long train of diseases, swell the bills of morality, and prepare a treat for the worms.

586. Fulness breeds forgetfulness of God and his works *, of men and their miseries †.

587. Remember the end of the rich glutton, he that had fared deliciously every day, at last wanted a drop of water to cool his tongue ‡.

588. Youth ought to be employed in qualifying for the service of their country, parents, kindred, not wasted in idleness and pleasure.—

589. An habit of idleness, or inapplication of mind, contracts a stagnation of humours, numbness of the joints, and dulness of the brain, hardly or never cured.

590. Idleness is inconsistent with faith, hope, charity fear, vigilance, mortification, and all other Christian virtues, and exposes us to many temptations and vices.

591. The Italians say, *Otioso di rando virtuoso* —The idle are seldom virtuous.

592. Bishop Sanderfon says, Idle gentlemen

* Ma. 5. 12.

† Amos 6. 6.

‡ Luke 16. 24.

and beggars are the very pests of the commonwealth.

593. Solomon notes that from idleness and sloth, cometh poverty * servitude † fruitless wishes and desires ‡, hunger || beggary § death ¶.

594. The *pleasure* of the body is commonly the poison of the mind.

595. Look not upon worldly pleasures at their approach, but at their farewell, and you will find them mean, servile, transitory, tiresome, sickly, and scarce outlive the tasting, yet condemn their over-eager pursuers to infinite cares, troubles, and inconveniencies.

596. Say then to them as Demosthenes to the Corinthian Lais——*poenitre tanti non emam.* I will not purchase repentance at so dear a rate.

597. All sensual excess, as it goes beyond the limits of nature, begets bodily pains and diseases, making the face look pale, wan, or yellow, weakening the joints, understanding, and memory; drying up the body, causing sciaticas, gouts, cholics, dimness, leprosy, and pox.

598. W——s participate so far of the nature of devils, that they are not only instrumental in the sin, but many times in the punishment.

599. When pleasure fawns, lust provokes, luxury invites, the flesh rebels, the spirit fails, occasion of sin offers or that there is danger of falling into sin. Remember that that which delights is momentary, but that which tormenteth is eternal.

600. The pleasure of the mind, arising from the peace of a good conscience, is gentle, no-

* Prov. 24. 34. † Prov. 12. 24. ‡ Prov. 13. 4.
 ¶ Prov. 19. 15. § 20. 4. ¶ 21. 25.

ble, invincible, steady, and secure, neither accompanied with shame or sadness, nor attended with satiety or repentance.

601. Use study for delight, ornament, and ability ; labour if not for food, for physic.

602. Books are noble companions, histories make men wise, poetry witty, the mathematics subtile, natural philosophy deep, moral grave, logic and rhetoric able to contend, &c.

603. Study and learning refines our minds and manners, makes a young man thinking, attentive, industrious, and wary, an old man cheerful and resolved ; it is an ornament in prosperity, a refuge in adversity, an entertainment abroad, a companion at home, it cheers in solitude and prison, and moderates in the height of fortune.

604. Whether chymistry has its philosophers stone, geometry its squaring the circle, astronomy its longitude, or the mechanics their perpetual motion, may be a question ; but doubtless by seeking after them many solid and useful things have been found out.

605. " Happy the man who studying nature's laws,

" Thro' known effects, can trace the secret cause

606. The whole universe is a library.—The treasure of nature entertains us with an inexhaustible variety of matter : And since the discovery of the use and virtue of the loadstone, it seems as if there were nothing but what use and industry may find out : However, navigation, fortification, architecture, culture, fireworks, waterworks, statics, are studies fit for gentlemen to employ their time in, the better to render them useful and profitable to their coun-

try; to which hive, every one, bee-like, should bring honey, and not drone it upon the heroic labour of others.

607. Honour is only acquired by action, pains and labour are the price of every noble pleasure.

608. Labour dissipates and expels the black fumes and vapours of melancholy, and is a good antidote against the temptation of the devil.

609. God often withdraws abilities that are not well employed; he hates the slothful, witness the foolish virgins,* and the unprofitable servant†.

610. Do nothing without foresight, or forecast; a little wariness prevents much weariness.

611. *Cardinal Richlieu used to say, that unfortunate and imprudent were but two words for the same thing*

612. Learn when to spare, and when to spend to good purpose.

613. "You may be gen'rous, and yet not profuse,
"Vain squandering differs wide from cheerful
[use.

614. Your estate requires servants, yet keep not too great a train.—Many by their footmen have been unhors'd.

615. 'Tis less dishonourable to abridge petty expences, than to stoop to petty gettings.

616. Parsimony is a great patrimony, but profuseness leads to an unpitied poverty worse than death.

617. "Want is the scorn of every wealthy fool,
"And wit in rage is turn'd to ridicule.

* Mat. xxv. 10. † Mat. xxv. 30.

618. They who care not what they spend, are usually forced not to regard how they get it.

619. The end of profuseness is generally a prison, or a halter.

620. Whatever our expectations may be, 'tis best to keep always within the compass of what we actually possess;

621. Who lives by hope, will die by hunger.

622. He that proposeth to himself any thing but what may naturally arise from his own property or labour, and goes beyond the desire of possessing above two-thirds even of that, lays up heaps of afflictions and disappointments, and exposes himself to much scorn and derision.

623. Better leave to an enemy, than live to beg of a friend. Yet,

624. Let not parsimony withhold from works of mercy—proportion your charity to others necessities and your own ability.—Where the object is doubtful, rather relieve a drone than let a bee perish.

625. The Mahometans say, that an alms before it comes into the receiver's hands, utters five sayings to the donor, viz. 1. I was little, and you made me great. 2. I was small in quantity, and you have multiplied me. 3. I was an enemy, but you have rendered me amiable. 4. I was a passenger, but you have made me permanent. 5. You were my guardian, but now I am your guard.

626. 'Tis one of the characters of a Christian to dispense liberally, and enjoy abstinently the goods he knows he may lose and must leave.

627. Yet so light another's candle as not to extinguish your own.

628. Be neither hasty nor lavish in promising; the performance may be troublesome.

629. What kindnesses you do, do seasonably; and let those you cannot grant, be supplied by fair and civil expressions.

630. The graceful manner so gilds and sets off the no, that it makes it more esteemed than an ill managed yea.—A denial, accompanied with sweetness and civility, pleases more a man of understanding than a courtesy granted coldly and rudely. § 188.

631. "Beware of suretyship, take heed of pleasure :
"With ease you may get in, come out at
leisure.

632. A bondsman takes care of another's business, and neglects his own.

The Portugueses say,

633 *Bolsa vazia faz ô homo sesuda mas tarde.*
An empty purse makes a man wise but too late.

634. Grammarians decline all virtues with hæc, and painters fancy them in female shadows.

635. Honesty, courage, wit, like rough diamonds, have their intrinsic value, tho' doubtful and obscure, till polish'd and refin'd by complaisance, good humour, invention and address : Which qualifications, so indispensably necessary to what is called a polite, well-bred, agreeable gentleman, are attainable only by company and conversation, and chiefly by that of ladies, by observing the care and pains they take to please, but to outshine each other.

636. Take special care what company you

keep ; waters are impregnated with the good or bad qualities of the minerals through which they pass.

637. There's a strange malignity in bad company, their effluvia will infect and poison the best disposition.

638. Joseph, in Egypt, learnt to swear by the life of Pharaoh.

639. Augustus Cæsar, by observing, at a public show, that the grave senators talk'd with Livia, and loose youngsters, and riotous persons with Julia, discern'd his daughters inclinations.

640. In company have due regard to ages, sexes, characters, professions, times and places : Let nothing escape you that may offend any of the senses.

641. Hold yourself in restraint without putting any restraint upon others ; and if any make a step to oblige you, make two to acknowledge it.

642. There is a certain freedom in conversation that's only proper amongst equals in age and quality, which if we use before our superiors we seem to contemn them, if before our inferiors they'll go near to contemn us.

643. Lolling, drumming with the fingers, whistling, humming, laying up the legs, yawning, sleeping, or any thing that implies weariness, or disrespect, is carefully to be avoided in all companies.

644. The reciprocal respect that is due from man to man, ought always to appear in company, and curb all the irregularities of our fancies and humours that hinder those we converse with from being pleas'd both with us and themselves.

645. He that doth a thing rashly, may be taken in equity of construction to do it willingly, for he was free to deliberate.

646. When you are admitted into the presence of a *great man*, let your compliments be short, speak little, and retire soon.

647. If you are to ask a favour, think well before you make your application on the motives you use to persuade, and propose them distinctly in few words.

648. A short petition to a great man is not only a suit for his favour, but a panegyric upon his parts, being according to the most natural interpretation of things, an ascribing to him a sagacity so quick and piercing that it were presumption to inform, and a benignity so great that it were needless to importune him.

649. It is not sufficient for a courtier to be secret, circumspect, regular, assiduous, complaisant, and a flatterer; those qualities, though called essential, are of little use unless well timed.

650. After dinner is generally a fit season; men when hungry are apt to be angry, but when replete the renewal of the spirits makes them more cheerful, benign, and ready to give audience, and grant favours.

651. Never trouble a great man with any unreasonable or impertinent discourse, but only with what you know to be certain, and judge to be fit for him to hear.

652. The Italians say, Let a courtier be silent before his lord, or ready to speak something that may please him.

653. Sir Richard Bulstrode says, To keep

company with great men is dangerous, and he that soars in so high a sphere, runs the hazard of Icarus ; for if great men love their company it is either for their pleasure, because he has wit, and tickles their fancy ; or he has parts, which they make use of to their own advantage : and it is common with them neither to quit nor advance such persons, but still to feed them with hopes, that their dependance may be wholly upon them. And when such great men die, or are disgraced, their fall is the ruin of their dependants.

Which paragraph he tags with a *Sero sapiunt Phryges.*

654. My lord Burleigh in his advice to his son, says, Be sure to keep some great man thy friend, but trouble him not with trifles ; compliment him often, present him with many, yet small gifts, and of little charge ; and if thou hast cause to bestow any great gratuity, let it be some such thing as may be daily in his sight ; otherwise in this ambitious age thou shalt remain like a hop without a pole, live in obscurity, and be made a foot-ball for every insulting companion to kick at.

Utrum horum, &c.

655. Be very attentive to such discourse as shall pass in a nobleman's presence, especially if he speaks, lest it be thought that you neither regard who speaks, nor what is spoken.

656. Giving good attention, and good answers, is a great perfection in conversation.

657. Carefully avoid inquisitiveness.

658. It is much safer to be ignorant of secrets

which are difficult and dangerous to be kept, than to know them.

659. Be circumspect and courteous, bear the faults of some, the unpoliteness of others, and pardon every body sooner than your self.

660. We have many faults of our own, by which the patience of others will have its turn of being exercised.

661. Do nothing that favours of a domineering spirit, but study to be kind and sociable, and let each word and action manifest civility and respect.

662. Admit your salute should not be returned, it is no dishonour to be civiler than another.

663. Religion allows and requires civility, and those gestures that express it.

664. Abraham stood up and bowed himself to the people of the land, even to the children of Heth.

665. Incivility is the effect of vanity, ignorance, laziness, stupidity, distraction, contempt of others, and jealousy.

666. Never do any thing that is disagreeable, but seek even in your anger to please in whatever you do or say.

667. To vex another is to teach him to vex us again; and even an ant can sting, and a fly trouble our patience.

668. Occurrences of passion have had very terrible effects; it is sufficient to make us tremble, to consider what we are capable of being wrought up to, against all the ties of nature, love, honour, reason, and religion. Though the man who breaks through them all, had an

hour before he did so, a lively and virtuous sense of their dictates.

669. Be neither superstitious, nor too precise in matters of ceremony. Neither vesture nor gesture, so long as they serve only for order and decency, should cause a variance. It is pity that Paul and Barnabas should part; that they who have the same head, should not have the same heart; that children should fall out in their way home.

670. Afford others the same indulgence you would wish to receive.

671. My lord, quoth A, I never liked B for one thing; nor I you, replied his lordship, for twenty things; prithee never reflect upon any man for a single fault, we our selves have been guilty of hundreds.

672. Shun the foolish vanity of passing for accomplished, and avoid appearing so by any ways that are too much studied.

673. Men of sense enjoy their stock of knowledge like hidden treasure, with satisfaction and silence.

674. The life of conversation consists more in finding wit for others, than in shewing a great deal your self.

675. He who goes from company pleased with himself, and his own wit, is perfectly well pleased with you.

676. Be readier to hear than to speak.

677. Your eyes and ears inform you, not your tongue.

678. Silence when it appears free from affectation, fullness, and ignorance, is a sort

of ornament to speech, and like authority procures respect.

679. Be warily silent in matters that are bandied about in difference between others.

680 Who blows the coals of others strife, may chance to have the sparks fly in his face.

681. " Talk not of others business, but beware

" Of whom you talk, to whom, of what and where.

682. Be not over-hasty to credit the first tale, neither be carried away with light informations through favour, faction, envy, greediness, ambition, revenge, &c. Innocency itself is often loaded with false accusations; hear, examine, scan, and sift matters narrowly, until you find the truth.

683 When Joseph's chastity had changed the scene of Potiphar's wife's passion, she presently fixes the crime upon him *.

684. When Ziba had a mind to undermine Mephibosheth in his estate, he first practises upon his fame, by a false accusation †

685. ALEXANDER used to shut up one ear with his hand when he heard an accuser in criminal matters, thereby, as he called it, reserving the other for the defendant

686. Speak always of God with extraordinary dread and caution, and to him with the profoundest veneration and awfulness.

687. In speaking to man consider, whether what you are about to say, be better than silence—suitable to times, places, and persons—befitting both speaker and hearer.

* Gen. 39.

† 2 Sam. 16.

688. Words are arrows that ought not to be shot at random.

689. We never speak well but when we think wisely both of the nature and morality of our discourse.

690. It is said of the state of Venice, that when consulting any business, they consider what may fall out forty years after.

691. Let what you utter be instructive, chaste, and sober.

692. When reason is beat off its guard, the tongue is apt to run riot.

693. Be careful what you assert relating to religion, state, or vanity; if you err in the first, you will be accounted profane, if in the second dangerous, if in the third foolish.

694. Never speak in superlatives lest you wound truth or prudence.

695. Too much magnifying of men or matters irritates contradiction, and procures envy and scorn.

696. Talk not much of yourself, for though it be done so as not to argue pride, yet it may ignorance of worthier subjects.

697. Self-praise is apt to disquiet and nauseate our auditors, stir up envy and contempt, and occasion a severer scrutiny into our personal lapses and natural imperfections.

698. To disparage one's self in company is often suspected of secret vanity. But

699. To trumpet out our own vices is to alarm censure, and be condemned upon our own evidence.

700. Never entertain the company so long with your grievances until you become one your self.

701. Excessive complaints to every body against such as have displeased you are indecent.

702. To speak worse of any than they deserve, does not only take off from the credit of the accuser, but has implicitly the force of an apology in behalf of the accused.

703. It is a sign of an ill cause when we continually rail at our adversary.

704. Never speak what you do not think, nor all you do.

705. Truth is sometimes sour and hard of digestion. And,

706. A lie covers a man with shame, and loads him with disgrace.

707. The eternal artificer hath so exactly followed truth in the universal fabric of nature, that no being was made with the least irregular bias to falshood.

708. In the body of man, one member will not lie to another, but the hand will tell what it toucheth, the tongue what it tasteth, the eye what it seeth, &c. why then should men lie to one another?

709. A lie is a species of injustice, and a violation of the right of the person to whom the false speech was directed:

710. I also says, that other vices are like clipped, but lying is like false coin, which an honest man ought not to pay, though he himself received it.

711. Some make lying their trade, others their pastime, let it be your abomination.

712. From telling merry lies, men come to tell very lies.

713. Never reflect upon a woman's honour, or beauty, by how much the truer, by so much what you say is the more biting and unpardonable.—Remember Sir Thomas Overbury's case.

714. If either by chance or negligence any thing slip from you, which may possibly offend, when you reflect upon it, find means amongst other discourses, by some occasional interpretation, to show what you speak was not with an intention of offending any body.

715. Never give any rash, indiscreet, blunt, or indecent answers. § 645.

716. We are too apt to think more of what we would say, than of answering pertinently to what is said to us. § 646.

717. He generally answers best that neither denies the truth—tells what should not be told—nor leaves the mind of him that maketh the demand as he found it.

718. Interrupt no body, even in telling a story you had heard before : Why should you rob one who seeks to divert you, of the pleasure of believing he had told you something you did not know, or hinder the reasonable diversion of his friend.

719. Montagne justly complains that instead of taking notice of others, we make it our business to have the company take notice of us.

720. To give your opinion before required,

looks like upbraiding others ignorance, or over-valuing your own parts.

721. In giving your opinion be neither stiff nor singular about things indifferent, nor over-confident in doubtful and obscure.

722. After giving your opinion confirm it with the best arguments you can; but argue not so passionately as to lose either charity or truth: Neither take it ill if others are not of your mind, much less give abusive language to bring them over to your sentiments.

723. Disorderly words and actions drive men of honour out of company, and leave us only the converse of libertines. § 39.

724. To wave giving our opinion to the disadvantage of others, is the way to save ourselves from quarrels; but to speak ill of any behind their backs is insulting the company, justice obliging us not to suffer any to be condemned, before called to make their defence.

725. What a great deal of time and ease do those gain, who are not troubled with a spirit of curiosity; who letting their neighbours thoughts and behaviour alone, confine their inspection each one to himself, and take care of the point of honesty and virtue.

726. Censure always with modesty and caution, lest you forwardly condemn what you have not skill to understand.

727. It is convenient and just never to decide on the least truth before it is clearly and distinctly known, which rule ought to extend to the judgment we give of others.

728. To know things we must know their

detail; which being almost infinite, our knowledge can be but superficial and imperfect.

729. Praise no man too liberally before his face, neither censure him too lavishly behind his back; the one favours of flattery, the other of malice.

730. Immoderate praise or dispraise may occasion some in company, out of dissatisfaction, or an humour of contradiction, no less frequent than odious in society, to assume the contrary cudgel, and thereby engage you in an ungrateful dispute, or a ridiculous or destructive quarrel.

731. Condemn nothing out of an humour; nor maintain any thing out of faction; never defend a false cause, either to revenge a wrong, or do a pleasure.

732. Be not forward to spread reports, lest your credit be called in question, or you chance to kindle a fire you cannot easily quench.

733. If what you report be not believed, think not yourself engaged to defend it, much less fancy that who believes you not, affronts you —

§ 201.

734. Contend not with superiors. The thread will break where it is weakest.

735. Make a virtue of necessity, and suffer what you cannot hinder with a respectful humility.

736. " 'Tis next to conquering, wisely to submit."

737. To contend with equals is hazardous, and, if worsted, repentance comes too late.

738. A mischief procured by a man's own

default is the greater, because the sting and remorse of the mind accusing itself doubleth all adversity.

739. Shun or break off all disputes with inferiors, lest they lose their respect.

740. Where competition is a scandal, avoiding contest is conquest, and contempt the only honourable revenge.

741. Take heed of speaking when you are angry.

742. Passion is a sort of fever in the mind, that always leaves us weaker than it finds us.
§ 668.

743. As Sir Edward — was walking under queen Elizabeth's window, she asked what a man thinks of when he thinks of nothing? Sir Edward, who had not had the effects of the queen's grant so soon as he expected, answered, Madam, he thinks of a woman's promise. The queen shrunk in her head, but was heard to say, Sir Edward, I must not confute: Anger makes dull men witty, but it keeps them poor.

744. Cardinal Mazarine used to say, Two to one in all things, against the angry man.

745. In telling a story observe time, place, persons, method, and expression.

746. Neither use tautologies, make any impertinent digressions, nor grow heavy in particulars.

747. "All that's superfluous carefully avoid,
"The mind once satisfy'd is quickly cloy'd."

748. The voice and the lute have their charms, yet in time they will tire our ears.

749. Let your relations be modest and un-

concerned ; and your discourse such as the company deserves, and your judgment can maintain : And never tell improbable truths, or talk to countrymen of flying fishes.

750. Sir Walter Raleigh says, “ If you know more than another man, utter it when it may do you honour, and not in assemblies of ignorant persons.

751. Never whisper in company, especially of your betters : The more eminent the persons are the more it is uncivil ; and the more suspicion it raises in them who own an interest in the exposition of all things done or said in their presence by those of meaner rank.

752. If we have private business with any one in company, we ought when no body is discoursing, to ask leave, and then take them aside, and carefully avoid eying any of the company whilst discoursing privately, lest it should be thought we talk of them.

753. The height of good breeding is shown rather in never giving offence, than in doing obliging things.

754. In all debates speak last, to be master of others strength before you shew your own.

755. He that will not hear cannot judge, and he that cannot bear contradiction may with all his wit miss the mark.

756. Mould your arguments into queries, rather than dogmatical assertions : Seem as if you were putting people in mind of what they had forgot, not as teaching them what they knew not.

757. Many are willing to be informed, that hate to be excelled.

758. A man that in conversation modestly questions much, may learn much, if he wisely applies his questions to the skill of the persons with whom he discourses, and puts them upon those things they understand best; for by giving them the pleasure of shewing their expertness, he may collect at ease the choicest things that others have acquired by long study and pains.

759. Should you be obliged to enter upon an argument, give your reasons with utmost coolness and modesty, to the end that if you appear to have the worst end of the staff, you may make an honourable retreat, with an—I was not positive, and am now glad to be better informed. § 202.

760. When you have said a pleasant thing, never repeat it; whether the company heard, or lost it, let it pass off as it came on, carelessly and easily, without laying any stress upon it. Why should you set up for a wit, to find laughter for others. § 673.

761. Many by endeavouring to purchase the reputation of being witty, have lost the advantage of appearing wise; and by too often trying to excite laughter, made themselves ridiculous. § 47.

762. Laughter is a dangerous and pestilent sort of pleasure, that renders the mind indulging it, light, foolish, vain, and contrary to that seriousness and thinkingness requisite to prudence, and gallantry of spirit.

763. To laugh first, much or loud, at serious

matters, or at what you say your self, is the way to be derided by others.

764. It is as ridiculous to laugh unseasonably as to sing out of tune; the former is rude, the latter impertinent and troublesome.

765. None can laugh or weep gracefully without a due respect and proportion to the subject and occasion.

766. Loud mirth, immoderate sorrow, or inequality of behaviour, either in prosperity or adversity, are alike unbecoming in man that is born to die.

767. Nothing makes the wise laugh, but vice being suddenly deceived by itself.

768. Upbraid no man with his weakness, neither report it to disparage him, or advance thyself. It is a wretched thing to establish ourselves upon the ruin of others, and a very scandalous way to fame.

769. If we have any eminent qualities that outshine others, we ought to make them amends by a greater modesty.

770. MODESTY makes men amiable to their friends, and respected by their enemies: In all places, and on all occasions, it attracts benevolence, and demands approbation.

771. Never reprove pride with pride, nor check passion with passion, nor speak against bitterness of spirit with a bitter spirit.

772. He that reproves too long does reproach and harden the criminal; he that does it too bitterly, betrays his own anger, and is guilty of railing; if he is too loud, he is immodest; if too

public, unmannerly; and if too personal, he is imprudent.

773. All blaming should be secretly, lest you should force a man upon an unjust defence, to avoid a just shame; or be thought to hate the person more than his faults. Seasonably, when the offender is neither drunk with wine or passion; it is profaning reason to urge it to a drunken man. Affectionately, sweetened with pleasing compellations, and self-including terms, free from all arrogance.

774. Who blows out the candle with too much strength of breath, does but make a stink, and blows it light again.

775. Lenity and moderation are the best means to bring back erring friends, and unreasonable people to their duty.

776. When reproached, suppress the mutinies of your spirit, and keep your tongue in subjection. If what is said be true, correct your self; if false, let not the anguish you express, give it the credentials of truth.

777. Seeing there is no protection against the sting of a malevolent wit, and licentious tongue, if at any time you chance to be touched to the quick, turn wittily into a jest what was rudely said in earnest.

778. He that revengeth himself by not seeming offended, retorts upon his adversary the grief and smart intended by the affront, with the additional sting of the disappointment.

779. Be not startled at every foolish rumour, much less govern your self by dreams, and idle fancies, without any reasonable ground or con-

jecture; much less be so superstitious as to grow pale when there are thirteen at table, or at the over-turning a saltfeller, and the like: The dread of which imaginary presages is a gross relic of heathenism.

780. Future things are concealed from us to humble our pride, or increase our dependance on providence.

781. The concern of the wise is to retrench the evils of life by the reasonings of philosophy; the employment of fools to multiply misfortunes by the sentiments of superstition.

782. True wisdom consists in exactly knowing and doing our duties; and whatever carries us farther than that, is generally either dangerous or unprofitable.

783. In speaking of the dead fold up your discourse so handsomely as that their virtues may be shown outwards, and their vices wrapt up in silence.

784. Avoid all diversions contrary to law, health, or a good conscience.

785. Let your recreations be decent, becoming your person, place, and calling: Seasonable, obstructing neither duty nor business: neither too costly, nor scandalous; used as a liberal exercise not as a fordid trade.

786. Hunting is a royal pastime fit for princes, enurir g their bodies to motion and exercise.

787. Machiavel observes, Hunting acquaints with variety of places and situations, as hills, dales, woods, plain and uneven, moorish and

dry grounds; a knowledge very useful for a military person.

788. Swimming was publicly taught at Athens, and is an healthful exercise that saves many a man's life.

789. The Romans thought it so necessary an accomplishment, that they ranked it with letters: Their common phrase to speak one ill educated, and good for nothing, was, *Nec literas didicit nec natare*—he had neither learnt to read nor swim.

790. In swimming for pleasure exceed not your depth, for fear of cramps, stitches, weeds, &c.

791. In seeking to save another beware of drowning yourself.

792. Dancing gives a becoming confidence and behaviour, manly thoughts and carriage, and a freedom and easiness to all the motions of the body.

793. The ancients used many dances; for instance, their *Eumelia*, wherein they set forth the majesty of princes. Their *Enopliæ*, shewing the manner of engaging an army. Their *Cordax*, used in comedies by men of base behaviour, probably not unlike our antic dances. Their *Hormus*, wherein young men and maidens danced together; the man expressing in his motion and countenance, fortitude and magnanimity; the maiden, moderation and shamefacedness.

794. It is fit a gentleman should be early taught the steps, but aim not at such perfection in dancing as may make people suspect you have transferred to your feet, the care you ought to have had for your head.

795. Singing modulates the voice, gives a great grace to elocution, and needs no instrument to remove or tune. Yet,

796. When king Philip heard his son Alexander sing musically, he asked him, if he were not ashamed he could sing so well.

797. Music takes up much time to acquire to any considerable perfection; and to understand little of it, is neither graceful, satisfactory, nor durable: It is used chiefly to please others, who may receive the same gust from a mercenary; consequently, is scarce worth a gentleman's time which might be much better employed in the mathematics, or whatever else would qualify him for the service of his country. § 666.

798. Those that are wasted and wearied with the business and employment of their calling, should use such recreations as may relieve and refresh the part that has been most exercised and tired, and yet do something which, besides the present delight and ease, may produce what will afterwards be profitable.

799. Drawing is an admirable secret to give body to our thoughts, thereby to render them visible; a thing very useful to a gentleman, but especially if he travels, as helping him often to express in a few lines well put together, what a whole sheet of paper in writing would not be able to represent and make intelligible. How many buildings may a man see? How many machines and habits meet with, the ideas whereof would be easily retained and communicated by a little skill in drawing?

L

800. He that has any bodily diseases, infirmities, or indecencies, ought to use such exercises for his diversion, as, by bringing sufficient spirits to the parts afflicted, are most likely to regulate and amend them.

801. Shooting with a long bow is said to be good for the breast and arms.

802. Bowling, for the reins, stone, gravel, &c.

803. Swinging, and hanging upon the arms, for crookedness.

804. Riding for the head.

805. By walking in the open air with a wise companion, both body and mind may be recreated and delighted.

806. By all just means prevent quarrels.

807. Wise men turn away wrath *.

808. He that considers the subject matter of all our controversies, will find them commonly mean, low, and not worth the thoughts of a generous mind.

809. Socrates being asked, who was the wisest man? answered, he that offends least.

810. Be always well advised in your words and actions. § 645.

811. If you have erred persevere not in it; think it no shame to submit to truth, but rather rejoice that you have found it. § 714.

812. Never swell a small impertinence into a crime by defending it. Be the first to condemn yourself, it is the way to extricate yourself out of intrigues with honour. § 736.

* Prov. 29. 8.

813. He that confesseth his fault shall be preserved from hurt *.

814. Health is best preserved by calmness and evenness of mind ; men's interest is best secured by gentleness, and an obliging temper ; and their safety by cession and placableness.

§ 734, to 741.

815. Aristippus and Æschines having fallen out, Aristippus came and asked Æschines whether they should be friends ; yes, with all my heart, says Æschines. Remember, says Aristippus, that I though your elder, sought for peace : true, says Æschines I began the strife, and you the peace, for which reason I will always acknowledge you to be the worthiest man.

816. A man that walks the streets in a populous city must expect to meet with a jostle in one place, a slip in another, a stop in a third, the dash of a kennel in a fourth, the &c. &c. Just such are the adventures of life, and with the same consideration to be undergone.

817. The Mexicans salute their new-born infants thus, *infant*, thou art come into the world to suffer ; endure, suffer, and hold thy peace.

818. Human life is a state of probation and adversity, in which the post of honour is often assigned to the best and most select spirits.

819. Suffering is the great trial or test of gallant spirits, without which our faculties can never be advanced to the height of their power.

820. " Suffering in some sort is the one half of our life, as doing is the other. Not to name spiritual afflictions—Suffering in body, sickness,

* Ecclus. 26. 8.

pains, want of conveniencies in diet, lodging, liberty, weariness, &c. in Good name, obloquies, defamations, revilings, affronts, expectation, and the like—in mind, ignorance of what we desire, or is fitting for us to know, discontents for losses, miscarriages of relations, and friends, breaches of friendship, and treacheries, ingratiitudes, failings of our designs, insultings of our enemies, &c. in external things, losses, poverty, with infinite more, which that we may be the less obnoxious unto, it is good not to set our minds upon what is not in our power.

821. Catch not too soon at an offence, nor give too easy way to anger, the one shews a weak judgment, the other a perverse nature.

822. Distinguish between idleness, ignorance, want of attention, and malice. Words do sometimes slip from the tongue, which the heart did neither hatch nor harbour.

823. Disputes commonly begin in mistakes, are carried on with heat and fury, and end in reproach and uncharitable names, and too frequently in blood. § 668.

824. It is the glory of a man to pass by a transgression*, not rendering evil for evil†.—Anger resteth in the bosom of fools¶.

825. Life was given to man to manage to the utmost.

826. It is not enough to die with Roman courage; nor to be as resolute as Cato; nor yet that the cause of death be just, but it must also be necessary, unsought, and inevitable.

827. We never read of formal *Duels* among

* Prov xix. 11. † 1 Pet. iii. 9. ¶ Ecc vii. 9.

the Romans, in relation to private injuries ; but now upon the least controversy a challenge is sent, and goods, ease, credit, life, and even soul itself, is exposed in pursuit of revenge.

828. What blind fury pushes on unhappy mortals! their days are so short, and the misery that attends them so great, why do they hasten fate that is already so near!

829. The terrible consideration of hurrying our own soul, or the soul of one's enemy, into the world from whence there is no redemption, in the very heat of diabolical passion, is, one would think, sufficient to deter every thinking creature from such cursed pursuits of vengeance.

830. As for the conqueror, by our laws he is hanged, and his estate confiscated, if his legs or his friends get not the better; and even then he cannot escape the sting of his conscience.

831. Such unfortunate men seem in all honest company to smell too strong of blood, to be taken into any intimate relation.

832. The most tolerable revenge is for those wrongs which there is no law to remedy; but then let the revenge be such as there is no law to punish.

833. The repose wise men gain by forgiving is a sufficient recompence for the pains they take in the conquest; whilst impatient fools are always moralising the fable of Prometheus, and playing the vulture upon their own entrails.

831. The many things a man cannot do for himself, speak his need of a faithful friend, whom the wise son of Sirach says, is the medicine of life*.

835. "The blind man bears the lame, what fate denies }
 "The wretched pair, their mutual help supplies, }
 "One lends his feet, the other lends his eyes."

836. The mind never unbends itself so agreeably, as in the conversation of a well-chosen friend; to whom we may impart griefs, joys, fears, hopes, suspicion, counsel, &c. with this advantage, that such discovery improves happiness, and abates misery, by doubling our joy, and dividing our grief.

837. In choosing a friend consider the inconsistency of man even with himself; every breath of wind forms us into a various shape.

"Mankind one day serene and gay appear.
 "The next they're cloudy, fallen, and severe,
 "New passions, new opinions, still excite,
 "And what they like at noon, despise at night."

838. There are persons who in some certain periods of their lives are extremely agreeable, and in others as odious and detestable; who upon the least dissatisfaction fall foul of their best friends, and do them all the ill offices they can.

839. The study of friends and enemies is a no less politic than useful employment, the better to distinguish the faith of Lælius from the flattery of Aristippus

840. Men and actions, like objects of sight, have their points of perspective: Some must be

seen at a distance; to judge of others requires a closer view.

841. It is very rare to find one that loves a person gratis, without any respect to the circumstances of fortune, table, good humour, or some by-end—one that will set us right in our mistakes, and encourage, and relieve, and support us in our extremities.

842. Ancient story tells us of a Damon and Pythias, Pylades and Orestes, who mutually contended which of them should die for each other; and talkative Greece hath not been sparing to tell their praises: But Mr. Cowley says, "There have been fewer friends on earth than kings."

843. Friendship arising from agreeableness in inclinations, or commerce in worldly pleasures, is as changeable as our palates, and as transitory as those pleasures which flatter in the very tasting.

844. Friendship being a leveller, those who differ much in fortune, are never long united in friendship, where interest can tie and untie the knot.

845. If the person be not faithful with whom you entrust the privacies and concerns of your life and fortune, you are lost.

846. If his intention be not pure, under the colour of celestial friendship, some common and base design may be advanced.

847. If he is imprudent he will be apt to blunder in some of the niceties that occur in the interchange of amicable offices and duties.

848. If impatient, or inconstant of mind,

how will he be able to endure any thing rather than forsake his friend in distress ?

849. Avoid choosing an angry man for your friend as you would blows, dishonour, and clamour ; and choosing a drunkard, or whoremonger, as you would the discovery of your secrets.

Sampson told Delilah all his heart*.

850. Antisthenes wondered at those that in buying an earthen dish, were careful to sound it, lest it had a crack, yet so careless in the choice of friends, as to take them flawed with vice.

851. Examine men's conduct, weigh their words and actions, study their genius and capacity. 'Tis no small error to be deceived in the choice of friends, for by them it will be judged what you are ; let them therefore be wise and virtuous.

852. When you have found a friend, be faithful, discreet, and sincere ; bear his little failings ; and so far as consists with honour and good conscience, cultivate his friendship, lest it expire : Yet neither ask nor grant him any thing unjust or evil. Love him so as to hate his faults, and never by too great a familiarity expose your self to his contempt.

853. If we do all things, saith Cicero, both good and bad for our friends, such friendship may more truly be called a conspiracy of evil, than a confederacy of good men.

854. The Italians say,

Friendship should be unfewed and not ripped.
But,

* Jud. xvi. 17i

855. Bishop Hall says, I will use my friend as Moses did his rod; whilst it was a rod he held it familiarly in his hand, but when it became a serpent he ran away from it.

856. True friendship is the kindness of two persons grounded upon virtue, and supported by a mutual communication of all comforts and benefits. But,

857. What friendship shall we call that which must end, or what happiness therein taken, which must change for bitter torment, society in damnation, and eternal cursing each other as the natural causes of one another's misery?

858. The most illustrious friendship is that which is cemented by a religious fear, and love of God, without any regard to interest, passion, personal kindness, flattery, &c.

859. Be as solicitous to avoid making enemies, as to gain friends.

860. Opportunities of doing mischief are no less frequent than those of doing good.

861. Injure no man; the meanest person may once in seven years, have an opportunity of doing you much good or harm.

862. The Dutch say,

Beter een hond ta vrient als te vyant.

It is better the dog be your friend than your foe.

862. Though we have a thousand friends we may lack more, but one enemy is too much.

864. "Birds feeds on birds, beasts on each other

"But savage man alone doth man betray; [prey

- " Press'd by necessity they kill for food,
 " Man undoes man, to do himself no good ;
 " With teeth and claws, by nature arm'd, they
 [hunt,
 " Nature's allowance to supply their want ;
 " But man with smiles, embraces, friendship,
 " Inhumanly his fellow's life betrays [praise.
 " With voluntary pains works his distress,
 " Not thro' necessity, but wantonness.

865. Despise no enemy, especially at court.

866. Where jealousy holds the scale, a drop of detraction will turn the beam.

867. Men's lives and fortune may be blasted by the breath of far meaner persons than themselves, who making use of all advantages, often bring greater strength, wisdom and innocency, than their own to ruin and destruction.

868. The more an enemy appears submissive, flattering, and complaisant, the more mistrust him.

869. Plato being told that some body had defamed him, said, It matters not, I will live so as no body shall believe him.

870. To do nothing amiss is the best way of being revenged of our enemies.

871. Did not vanity or interest continually solicit the discovery of all important secrets, the levity of youth and weakness of age, may induce us to believe there are critical minutes wherein most want discretion.

872. Openness has the mischief though not the malice of treachery.

873. An habit of secrecy is both politic and moral.

874. The eyes, tongue, and looks, are the windows and doors, no less than the interpreters of the hearts of men; every passion gives a particular cast to the countenance, and is apt to discover itself in some feature or other.

875. It is the business of wisdom to keep every thing from breaking out that may be safer hid than revealed.

876. The Jesuits give it in precept to wait upon him with whom you speak with your eye, well knowing that many close mouths have transparent countenances, more to be relied on than a man's words.

877. Gracian tells us, man's life is a perpetual conflict with man himself. An expert person uses for weapons the stratagems of intention: he never does what he seems to have a mind to do. He takes aim, it is true; but that is only to deceive the eyes of those that look upon him. He blurts out a word, and afterwards does what no body dreamt of. If he comes out with a saying, it is to amuse the attention of his rivals; and whilst they are taken up in considering what he drives at, he presently acts what never came into their thoughts. He then, that takes heed not to be imposed upon, prevents the cunning of his companion by good reflections. He always understands the contrary of what one would have him, and thereby immediately discovers the stratagem. He parries the first pass, and expects the second, or third, in a good guard: and when afterwards his artifice comes to be known, he refines his dissimulation, making use of truth herself to deceive by. To change his cunning he

changes his ground, and battery. His artifice is to have no more art, and all his subtilty is to pass from dissimulation to candour. He who observes with a piercing eye, knows the arts of his rival, stands upon his guard, and discovers darkness through a veil of light. He unriddles a procedure which is the more mysterious in that every thing in it is sincere. And thus the wiles of Python, combat the candour of Apollo.

878. Men of parts gather lights, and are led to the knowledge of the greatest matters from a motion of the eye, from a smooth or contracted brow, from mirth, laughter, sadness, speech, silence, nay, from a shrug of the shoulders, a pout of the lip, and many other such common circumstances, they discover the secret sentiments of the heart; though sometimes, like Hebrew, they must be read backwards.

879. By praising they can fill us with joy, which is commonly talkative; and the pleasure of talking is a sort of drunkenness that often makes us discover secrets.

880. A sly contempt of another's mysterious words hunts out the greatest secrets, wheedles them to the tip of the tongue, and catches them in the toils of artifice.

881. An affected doubt is an emetic that brings up the profoundest secrets, and a key to open a close heart.

882. Sometimes a sudden reproach discovers a secret which discretion had long concealed.

883. Wine and passion are racks oft used to extort secrets from us.

884. The wife of Sampson betrayed his riddle*, and his Delilah revealed to the Philistines wherein his strength lay†.

885. Any thing that disturbs our reason, lets loose the tongue : which when at liberty seldom keeps within the bounds of prudence.

886. According to Salust, silence is safer than speech where our enemies are our auditors. Yet from absurd silence some men gather no less than from speech.

887. Controversy is the public magic of great persons.

888. Nicely distinguish between contradiction proceeding from cunning, and that from want of good manners ; neither engage in the one nor stumble at the other.

889. The reservedness of him that stands upon his guard, makes his spy to draw off at a distance, whereby he discovers another man's thoughts, which otherwise would have been difficult to fathom.

890. The proverb is, Necessity will buy and sell.—There is no lock but what a golden key will open: And,

891, Socrates thought it no less difficult to keep a secret, than a coal of fire in one's mouth. Yet,

892. The wise son of Sirach saith, If thou hast heard a word let it die with thee, and be bold it will not burst thee‡.

893. Look upon secrets entrusted you as

* Judg. xiv. 17. † Judg. xvi. 19. ‡ Eccles. xix. 10.

pledges you cannot in honour part with, except where the interest of your country is concerned.

894. When you let the secret of your friend go out of your lips, believe that friendship, fidelity, honour, honesty, wisdom, and justice, go out of your soul at the same time; and that the difference between you and a beast is, that the brutality of the beast consists in not being able to speak, and yours in not being able to hold your tongue.

895. —“ Learn the cruel arts of courts,

“ Learn to dissemble wrongs, to smile at injuries,

“ And suffer crimes thou want'st the power to punish;

“ Be easy, affable, familiar, friendly,

“ Search and know all mankind's mysterious ways,

“ But trust the secret of thy soul to none.

—————“ This is the way,

“ This only, to be safe in such a world as this is.

ROWE.

896. Who cannot keep his own secret, ought not to complain if another tells it.

897. Be grave, but not formal; brave, but not rash; humble, not servile; patient, not inflexible; constant, not obstinate; cheerful, not light; rather sweet than familiar; familiar than intimate; and intimate with very few, and upon very good grounds.

898. We should be very sparing of our intimacies if we considered how often it happens, that the more perfectly men are understood, the less they are esteemed.

899. Take heed of drunkenness; it is like a wound in the sword-hand: A man is disabled in that which should defend him; he drops his

guard, and his heart lies open to the next pass.

§ 523, to 527.

900. I wish you an affable behaviour, a clear innocence, a comprehensive knowledge, a well-weighed experience, and always to remember, that it is more than the greatest prince can do at once, to preserve respect, and neglect his business.

901. Because you find any thing difficult to practise, do not presently conclude you cannot master it.

902. Improbability and impossibility are two frightful words to weaker minds; but by diligent and wise men they are generally found to be only the excuses of idleness and ignorance. For the most part they lie not in the things themselves, but in men's false opinions concerning them.

903. Socrates owned to Zopirus, the physiognomist, that his constitution was as restive as his neighbours, and yet he had reclaimed it by the help of philosophy.

904. Think often on what you have done, that you may not forget what you have to do.

§ 571.

905. "The future is the tense of fools, delay
"Not till to-morrow, but be wise to-day."

Sat verbum sapienti.

IN ALL YOUR GLORY

MEMENTO MORI.

P R E F A C E.

IN composing the following chapter many hints have been borrowed, and some whole sections either transcribed or translated from others. Yet,

If the physic be proper, no matter what country produced the ingredients, nor who made up the dose.

GOD grant what is offered may contribute to the reader's benefit, and never rise up in judgment against the writer, for not better conforming practice to precept.

D E A T H

"Fleres si scires unum tua tempora mensem.
"Rides cum non sit forsitan una dies.

906. **T**HE best philosophy is to study man's mortality,—to meditate frequently upon death.

907. At the first moment of our lives we were condemned to die; death's three messengers, casualties, sickness, age, have ever since been leading us towards our execution, we are not far from the place.

908. When Anaxagoras had word brought him that his dear and only son was dead, he said, *Scio me genuisse mortalem* I knew I begat a mortal.

909. Where is Adam now, where is Cain, where is the long lived Methusalem, where is Noah, where is Shem, where is Abraham, where is Jacob?—They are dead and gone, their time is past, and we also must needs die, and be as water split upon the ground.

910. Neither Milo's strength, Helen's beauty, nor Croesus's wealth, could secure from death.

911. No door is shut to death; it enters every where, and encounters every action of life; the affections of the soul, and the pleasures of the body, become the high-way to death. Homer died of grief, and Sophocles

of an excess of joy ; Dionysius was killed with the good news of a victory he had obtained, Aurelius died dancing, and Cornelius Gallus in the act of venery.

912. Death keeps no calendar ; he turns many pale before age hath made them grey.—Far greater numbers are snatched away in their infancy than live to the age of maturity.

913. The longest life is given to us by piecemeals and mingles as many parts of death, as there are of life. The age of infancy dies when we enter into that of childhood. That of childhood when we become youths. That of youth when we come to the age of manhood. That of manhood when we are old. And even old age expires when we become decrepid. So that during the same life we find many deaths

914. Considering the wonderful frame of the human body, this infinitely complicated engine, in which, to the due performance of the several functions and offices of life, so many strings and springs, so many receptacles and channels are necessary, and all to be in their right frame and order ; and in which, besides the infinite, imperceptible and secret ways of mortality, there are so many sluices and flood-gates to let death in, and life out, it is next to a miracle we survived the day we were born.—The very preservation of so nice and exact a frame, seems the next wonder to its workmanship.

915. The world owes us all to death.—Kind heaven has concealed the hour, that we might be ever in readiness for it. But,

916. There will come an evening after which we shall see no morning; or a morning after which we shall see no evening. Yea,

917. The time will come when no more Aristotle shall be cited in the schools, nor Ulpian alledged in the tribunals, no more shall Plato be read among the learned, nor Cicero imitated by the orators; no more shall Seneca be admired by the understanding, nor Alexander extolled among the captains; all fame shall die, and all memory shall be forgotten. At the great and general conflagration, virtue only shall survive the fire.

918. This world at best is but a valley of tears.

919. Our infancy is full of ignorance and fears. Our youth of sin. Our age of sorrow. Our whole life of danger.

920. "What is long life, but the same thing over and over again, or worse? So many more days and nights, summers and winters, a repetition of the same pleasures, but still with less pleasure and relish; a return of the same or greater pains and troubles, but still with less patience and strength to bear them. Yet,

921. "We fear to lose what a small time must waste.

"Till life itself grows the disease at last:

"Begging for life, we beg for more decay,

"And to be long a-dying only pray.

922. We are more afraid of death than of sleep, and other things that come by course of nature. Because death is not more certain than the day of judgment.

923. The body of Moses which was hid in the valley of Moab, appearing in the transfiguration

of our Saviour in the mount of Tabor, sufficiently proves our bodies are not lost, but laid up to be raised to the endless joys of heaven, or eternal torments of hell. Consequently,

925. When we die we are to give an account of our stewardship.

925. Our conscience is a justice itinerant within us, though we can carry nothing else with us, we cannot leave that behind.

926. And if the righteous scarcely be saved, were shall the ungodly and sinner appear*?

927. We may well be fearful, and had need be careful that we be not taken unprepared.

928. The journey of life appears not to busy men until the end. Then they all make Balaam's suit.

929. Let me die the death of the righteous, and my last end be like his †.

930. O how bitter is death to them that love the world!

931. Cæsar Borgia being sick to death, said, when I lived, I provided for every thing but death; now I must die, and am unprovided to die.

932. "O might we turn our steps, and tread again,

"The paths of life, what slips we once have
(made

"We would correct, and every cheating maze

"Avoid, where folly lost our way before.

933. It is our sins that make death so shocking; let us remove them by a sincere repentance and amendment of life, and all the terrifying ideas of futurity will vanish, and give way to the pleasant prospect of unspeakable bliss.

* 1 Pet. 4. 18.

† Numb. 23. 10.

934. Archbishop Tillotson, says, O! blessed time! when all tears shall be wiped from our eyes, and death and sorrow shall be no more, when mortality shall be swallowed up of life, and we shall all enter into possession of all that happiness and glory which God hath promised, and our faith hath believed, and our hopes have raised us to the expectations of. When we shall be eased of our pains, and resolved of all our doubts, and be purged from all our sins, and be freed from all our fears, and be happy beyond all our hopes, and have all this happiness secured to us beyond the power of time and chance. When we shall know God and other things without study; and love him and one another without measure; and serve and praise him without weariness, and obey him without the least reluctance, and shall be more and more delighted in the knowing, and loving, and praising God to all eternity.

935. Never think your soul in a good case so long as you are afraid to think of dying.

936. Wisely in time prepare for eternity. § 904.

937. Let every beating of your pulse, mind you of your passing bell. § 569. to 572.

938. The best and surest preparation for a happy and comfortable death, is a holy and good life, and a sincere repentance for all our errors and miscarriages.

939. Guericus, a most famous divine, reading the fifth chapter of Genesis, wherein are recounted the sons and descendants of Adam, in these terms, The whole life of Adam was nine hundred and thirty years, and he died; the life

of his son Seth, was nine hundred and twelve years, and he died; and so of the rest; began to think with himself, that if such and so great men, after so long a time ended in death, it was not safe to lose more time in this world, but so to secure himself, that losing life here he might find it hereafter.

940. Monsieur Paschal, above ten years before his death, professed that nothing besides religion was an object worthy an ingenious man's study; that it was a proof of the lowness whereunto we were thrown by the fall, that a man should seriously fasten upon the search of such things as contribute little or nothing to his happiness. Whereas Christianity was a comfort both in adversity, and in the defect of other knowledge. § 550.

941. Happy that man, who in the days of his health hath retired himself from the noise and tumult of this world, and made that careful preparation for death, and a better life, which may give him such constancy and firmness of spirit, as to be able to bear the thoughts and approaches of his great *change* without amazement, and to have a mind almost equally poised between the strong inclination of nature, which makes us desirous to live, and that wiser dictate of reason and religion, which would make us willing to die whenever God thinks fit.

942. The reflection upon a holy and virtuous life, and the conscience of a man's uprightness and sincerity, are a spring of joy and peace to him, which refresheth his mind with unspeakable comfort and pleasure, under all the evils

and calamities of life, and especially at the hour of death. § 361.

943. Whilst young and in health, before pains or fear abates the acts of reason, think often on the great end of your creation, and the proper means to attain that end. § 560.

944. He that neglects the service of the Almighty, dies without doing that for which he was made to live.

945. Keep well in mind your baptismal vow, and make it your study and care to renounce the devil, the world, and the flesh, and watch carefully, and fight manfully against your spiritual enemies.

946. Suffer not the temptations of the devil, the allurements of the world, and the flesh, to prevail more with you than the commands of Almighty God, and the voice of your own conscience. § 925.

947. Associate yourself with those who fear God, and diligently and devoutly wait upon him in his ordinances. § 417, 418.

948. Celebrate often the sacrament of the Lord's supper, as a memorial of Christ's death, to strengthen your faith, increase your communion with him, and to be a spiritual banquet wherein you feed upon him, in order to your spiritual nourishment, and growth in grace. But first,

949. Consult the Parson of your parish, or some other discreet and learned minister of God's word, and carefully prepare yourself by repentance, and stedfast purposes by God's grace thoroughly to forsake your sins—be in charity with

all men —freely forgive those who have offended you, and offer satisfaction to those you have offended.

950. Read frequently the New Testament with humility and seriousness. § 423, 424:

951. Offer up to God your soul by prayer, § 552, to 558. your body by abstinence, § 558, 559. your goods by alms deeds, § 625, to 628.

952. Restrain the wandering of your senses, whereby sin is awakened § 563. Abstain from fulness and idleness, whereof sin breedeth § 590, 591. Shun corrupt company, whither sin resorteth.

953. Study the virtue of humility, which is of singular use to the obtaining of all others. § 228.

954. To be proud of the endowments of the mind, as wit, memory, judgment, prudence, policy, learning; nay, even of a man's goodness, virtue, justice, temperance, integrity, is folly. § 226.

955. Who maketh thee to differ from another? and what hast thou, that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? *

956. Practise meekness, suffer patiently affronts, injuries, persecutions, losses, and crosses. —Accustom yourself to a perfect submission to the will of God in all his dispensations, how harsh and unpleasantsoever. § 819, 820.

957. Divine dispensations are as they are received and used—Comforts that make us thankful, sober, faithful, become blessings; if proud, insolent, secure, forgetful, are judgments. —Af-

* 1 Cor. 4. 7.

afflictions that make us humble, patient, penitent, and return by repentance to God, are blessings; but if received with murmurings, impatience, incorrigibleness, are judgments, forerunners of greater evils.

958. Learn modesty which is the beauty of honesty, and the check of wickedness, and shews itself in the very habit and gesture without a word speaking.

959. True modesty passes from the mind into the body, and influences all our external actions with internal gravity of manners. § 770.

960. Labour for purity. § 561 to 567.

961. Forbear high feeding, gluttony clogs the animal spirits, the wings of the mind, and indisposes them for the noblest flights of reason; but sobriety and temperance in diet, will retrench the fuel of other inordinate appetites. § 580 to 583.

962. You that have lived *extempore*, without considering the present, reflecting on the past, or regarding the future—that have engaged in a bad course, and are driving on in the way of perdition stop, grow cool, reason the case, and deliberate what is like to be the issue.

963. Carefully examine your life and actions, consider how many sins of omission and commission you have been guilty of, together with their several circumstances and aggravations.

964. Affect your heart with a deep sense of the apprehension of your danger, and from a full conviction of the fatal consequences of a

wicked life, come to a peremptory and fixed resolution of repentance, and turning from the evil of your ways, and betaking yourself to the obedience of God's laws for the future.

965. Every sin, whether of omission or commission, that we are guilty of, in thought, word, or deed, is in the presence of the holy, just, and powerful God, whose power enables him, and whose holiness and justice will effectually engage him one time or other, if a timely repentance doth not prevent it, to inflict the most terrible punishments upon all the workers of iniquity.

966. Lay hold on the present opportunity, and improve it to the utmost. §568 to 572.

967. Flatter not yourself by the example, of the thief upon the cross; but take warning by the rich fool in the gospel:

968. St. Austin says, we read of one that was saved at the last hour, that none might despair; and of but one, that none might presume.

969. "To-morrow, to-morrow, and to-morrow,
"Creeps in a stealing pace, from day to day,
"To the last moment of recorded time;
"And all your yesterdays have lighted fools
"To their eternal night!—

970. If a violent distemper seize upon us, it many times takes away the use of our reason, and deprives us of all opportunities of consideration. It makes us both insensible of the danger of our condition, and incapable of using the means to avoid it. As death leaves us, judgment will find us.

971. The conditions of mercy are faith, repentance, and a sincere obedience.

972. Faith is a grace of the Holy Spirit, wrought in us by the ministry of the word, whereby we do in our understanding assent to the doctrine of the gospel as true, and with our wills embrace it as good; and, according to that revelation, depend on the merits of Christ alone for pardon of sins, and eternal life, on such conditions as the gospel has assured them upon.

973. The ordinary means whereby faith is wrought, is hearing the word of God.

974. Be earnest with God in prayer, for disposition, grace, ability, and success; that he would infuse, assist, strengthen, and accomplish the work of faith in you.

975. Repentance consists in a hearty trouble and sorrow for sin past, in an humble acknowledgment and penitential confession of sin, both past and present; but chiefly in such stedfast purposes and resolutions against sin for the time to come, as to produce actual reformation, and amendment of life.

976. Sincere obedience consists in a conformity of heart and life to the word and will of God, from an unfeigned love to God, and a sincere delight in keeping his commandments.

977. Take an exact account of your life; be not afraid to look upon the score, but fearful to encrease it: To despair, because a man is sinful, is to be worse, because he hath been bad.

978. Beg of God, by ardent and instant prayer, for the superintendency, guidance and influence of his Holy Spirit, and by repentance haste out of your dangerous state, as Lot did out of Sodom, lest fire and brimstone overtake you.

979. Be sure to conquer all your beloved lusts, and greater enormities, so that the devil may not get the ground in one place which he seems to lose in another. And then though some smaller infirmities be not yet vanquished, never despair, so long as they are honestly resolved against.

980. Diligently, and carefully rectify your mind, restrain your evil inclinations, subdue and mortify your lusts, correct the irregularity of your passions, moderate and govern your appetites, withdraw your affections from whatever is sinful, root out all evil customs and practices, labour with great assiduity to purchase the contrary graces, and continually watch against your present and future dangers.

981. We must never expect to graft virtue in the mind, until we have given over hankering after even the smallest vices. It signifies little to have the body in the wilderness, and the mind in Egypt.

982. True repentance must reduce into acts all our holy purposes.

983. To resolve to repent, and yet not to do it, is to break our resolution, and our faith, to mock God; to falsify and evacuate all the preceding acts of repentance, and to make our pardon hopeless, and our hope fruitless.

984. The main difficulty and unpleasantness is in our first entrance into religion; it presently grows tolerable, and soon after easy; and after that by degrees, so pleasant and delightful, that the man would not for all the world return to his former evil state and condition of life.

985. Resolutely disentangle yourself from worldly cares and incumbrances, at least so far as to have competent liberty and leisure to attend to put your soul into a fit posture and preparation for another world.

986. Despise the stinging scoffs and fraudulent intreaties with which your old companions endeavour to hinder your retreat from their unhappy company, who are the slaves to vice, and victims of folly.

987. After having laid this foundation, proceed on your work with sweet meditations on the great love and gracious promises of our good God, and his undoubted steadfastness and faithfulness therein.

988. Think continually on the love of God, the incarnation, nativity, circumcision, baptism, temptation, ascension, preaching, life, death, burial, resurrection, intercession, and second coming of Christ, and meditate frequently upon death and judgment, hell and eternity.

989. There is not one link in the chain, which doth not straitly tie up our hands, tongues, and hearts from doing evil.

990. Proceed with readiness, alacrity, good intention, and industry; and encounter every obstacle with resolution and vigour answerable to the excellency of the work in hand.

991. Daily examine yourself, as to what you have heard, said, done, or omitted. Attend upon and exercise the great duty of self-mortification.

992. Every night call yourself to an account, what infirmity you have mastered in the day, until you find by the scrutiny your vices abate, and you become better and more virtuous.

993. Make your bed the memorial of the grave, your evening thoughts an image of the day of judgment. § 556.

994. Confess your sins. Own your crimes to God, and to men too, when your sins are complicated with scandal, and injury to your neighbour.

995. To conceal our iniquities is to no purpose; for a guilty conscience passes sentence upon itself.

996. To confession add contrition, and let a just sense of the evil nature of sin, cause you to abhor it, and produce in you a sincere purpose, resolution, and endeavour of reformation and obedience for the future.

997. To contrition add reformation, that you may appease God's just wrath and indignation, and be re-instated into favour.

998. Be as exemplary for sobriety and chastity, as ever you were notorious for excesses.

999. Let your sorrow and humiliation be in some measure proportionable to the degree and aggravation of your faults; the afflictive and penitential part of your repentance equal, at least to the pleasure had in committing the sin.

1000. True repentance is a punishing duty, and acts its sorrow, and judges and condemns the sin, by voluntarily submitting to such sadness as God sends on us.

1001. God hath placed in every man's mind an inexorable judge, that will grant no pardon nor forgiveness, but to a reformed penitent, that hath such a sense of the evil of his past life, as to become a better man for the future.

1002. Expect to have a great deal to do before you come to conquer; wandering thoughts, imperfect duties, and beginnings of evil. Some pangs and throes before regeneration—A conflict as well as a conquest, a cross as well as a crown.

1003. If you have been drawn into any wilful sin, neither make a light matter of it, nor yet despair of pardon, if truly penitent; but speedily and earnestly betake yourself to God by true repentance, begging mercy for Christ's sake, and more grace to strengthen and assist you for the future.

1004. Be of good courage, God never deserts his soldiers, but gives them, even for asking, ability sufficient for any warrantable undertaking.

1005. When by repentance you have well cleansed the inside, keep the outside handsome too, that by your piety, devotion, meekness, patience; obedience, justice, charity, humility, and all other graces, you may not only stop the mouth of the adversary, but win glory to God, and honour and reputation to our Christian profession.

1006. A holy life is the only perfection of repentance; and the firm grounds upon which we may cast the anchor of our hope in the mercies of God through Jesus Christ.

1007. You that have run a greater length in sin and impiety—that have committed gross, heinous transgressions—that yet continue in a state of disobedience and impenitency, notwithstanding your SUN has already past its meridian, and is upon its declension,

1008. Consider seriously the misery of your present condition.

1009. Think often on the patience and long-suffering of God, be ashamed of your terrible ingratitude and disobedience.

1010. The mercies of God are vast and boundless, but it is too great presumption for men to design beforehand to make the mercy of God, the sanctuary and retreat of a sinful life.

1011. God's patience when abused turns into fury, and his mildest attributes into the greatest severity.

1012. Abhor yourself for the manifold indignities offered to God by your sins, to the law of his justice, to the awe of his majesty, to the reverend regard of his presence, to the dread of his power, to the long-suffering of his love ; and let his goodness lead you to repentance.

1013. Repentance is the miracle of divine goodness—the reconciler of the divine attributes, justice and mercy—the relief and succour of human frailty—the envy of devils, as that which they cannot attain to, and the inestimable privilege of mankind, on which their amendment, comfort, and eternal salvation depends.

1014. Wisely in time look beyond the grave, which is just under you, into that bottomless gulf of eternity, and prepare for a change that will transmit you to the bar of a just and omnipotent judge to be there doomed to an endless state of infinite happiness or misery.

1015. Let not the greatness of your guilt, though heightened by such repeated provocations as gall your conscience, and fill your soul with

terror, nor the difficulty of the work, deter you from repentance, much less cause you to adjourn it until old age.

1016. The hoary fool, who many days
Has struggled with continued sorrow,
Renews his hope, and blindly lays
The desperate bet upon to-morrow.
To-morrow comes, 'tis noon, 'tis night,
This day like all the former flies;
Yet on he runs to seek delight
To-morrow, 'till to night he dies. Prior.

1017. Repentance is nothing less than the change of a man's whole temper and life. The entering into a whole course of severe and constant virtue. The subduing of our most potent passions. The denying ourselves some of the most pleasant gratifications of flesh and blood. The breaking off of old and radicated customs and habits.

1018. A due preparation for death, requires all the faculties and strength of a sound, perfect, and whole man.

1019. It is madness, in a business whereon depends the welfare of the soul, to tarry and wait for the worst disposition of the body.

1020. Age or sickness will make us unapt either to compose or dispose ourselves to death; our time flows heavy then, and slower.

1021. The light of reason's lamp, when sunk into the socket of old age, will begin to burn dim.

1022. The clouds of dotage in the evening of man's life, no less obscure his prudence, than the mists of ignorance that usually attend the first dawns of reason in infancy.

1023. The vices of old age have in them the stiffness of it too; and as it is the unfittest time to learn, so the unsuitness of it to unlearn will be found much greater.

1024. When a man is taken sick, his senses are busied about his disease, or distracted between physician, lawyer, and neighbour, so that his friends are unwelcome, strangers troublesome, visits offend, his own servants cannot please; others discourses tire him; to speak spends, and to be silent grieves him; not to be told how he does, vexes him, and to be told how ill he is, discomferts him; to see his wife and children weeping and lamenting, bitterly afflicts him: thus distressed and distracted with sickness, pain and grief, and still as death approaches, the worm of conscience gnawing, and evil spirits moving to despair, how miserably disabled and unfit will the heart of a sinner be, to lift up itself to God, by a sincere repentance? And,

1025. How just is it with God, that those that live without repentance, should die without comfort.

1026. The pangs of death, anguish of conscience, frights of hell, meet all together. Then in vain, *Abyssus in Abyssum invocat*, depth calls upon depth, sad words, breathing sorrows.

1027. Archbishop Tillotson says, the saddest sight in the world is the anguish of a dying sinner: nothing looks so ghastly, as the final despair of a wicked man, when God is taking away his soul.

1028. You that have hitherto acted as if insensible of the imminent danger of eternal ruin hanging over your head, that are grown old in sin and folly, whose SUN is near its setting, whose lusts are yet unsubdued, and have had no other mortification than what age has given, that are just ready to die, and have not yet begun to live,

1029. Suffer not your eye-lids to slumber, nor the temples of your head to take any rest, until your peace and reconciliation be made with heaven.

1030. The better to master your corruptions, propound to yourself that every day is to be your last. § 571.

1031. *On this moment depends eternity.*

1032. "Eternity that boundless race,
"Which time himself can never run,
"Swift as he flies with an unwearied pace,
"Which when ten thousand years are done
"Is still the same, and still to be begun.

1033. The very thoughts of eternity made St. Augustine cry out—*Domine, hic ure, hic seca, modo in æternum parcas*—Lord, fear me here, launce me here, so thou sparest me hereafter.

1034. Lose no time in doubting and disputing; fall immediately upon the business of repentance and obedience.

1035. Though late repentance be seldom true; yet true repentance is never too late.

1036. Admit it were a question whether God will accept of repentance from you, is not hope as cheap as despair? If it is lost labour, it is but

labour lost ; and the most doubtful experiment is better than certain damnation.

1037. Look upon God's justice, and your own sins, that you may be cast down and humbled under God's mighty hand. But,

1038. Gaze not altogether on God's justice, fix your eyes a while upon his mercy. Consider not only what he threateneth, but why he threateneth. He threateneth, that we might humble ourselves and repent, not that we should despair.

1039. The grace and assistance of God when sincerely sought, is never to be despaired of.

1040. All grief for sin which tends to despair, comes infallibly from the devil.

1041. All humility which makes you fear that there is no pardon for you, and that God despiseth your tears, is false and deceitful, it leads you to impenitence, and the death of the proud and reprobates.

1042. The divine majesty hath no restraint upon himself, but what himself pleases. All his actions towards his creatures are so subject to his wisdom, that whenever there is a just cause for mercy, he can show it notwithstanding the unchangeableness of his nature, the rigour of his laws, or the demand of his justice.

1043. Lay hold on God's promises with a confident and obedient heart ; confident, because he is true ; obedient, because that is the condition expressed, or implied in all God's promises.

1044. Consider how much Christ suffered to redeem us from sin, and its eternal punishment, lay hold, by faith, on his merits, and never de-

spair. Can your sins be greater than God's mercies, and power of forgiveness?

1045. Humbly beseech our most merciful God and Father, in default of yours, to accept of the strong crying and bitter tears, which in the days of his flesh, his blessed Son in great agony shed for sinners.

1046. The sinner that thinks either his sins too great to be forgiven, or that it is too late to mend, i. e. either despairs of God's grace, or his mercy, is utterly lost indeed.

1047. God has placed truth and felicity in heaven, consideration and repentance upon earth, but misery and despair are the portions of hell.

1048. Acknowledge God's sovereignty, wisdom, justice, goodness, omniscience, holiness, and purity; and take care of relapses.

1049. In sickness continue to call upon God, hope for health, or heaven; believe God wise and just in sending you afflictions, confess your sins, accuse yourself and justify God.

1050. Be assiduous and fervent in prayer, for faith and patience to resist and bear the sharp pains, disturbed fancies, great fears, natural weaknesses and imperfections, and all the temptations of Satan in the hour of death.

1051. It is presumption in any to think they can continue in a holy course without a continual supply of grace. Therefore,

1052. Pray still, and be sorrowful for what you have done amiss, and for ever watch against it, that your pardon may be at last perfected in the day of the Lord.

1053. A true penitent must all the days of his

life pray for pardon, and never think the work completed till he dies.

1054. Set your house in order, and dispose of your estate, which God hath given you, if you have not done it before; that secular cares falling off, like Elijah's mantle, you may quietly fix your mind on those things which are above.

1055. What you leave at your death, let it be without controversy, unless you intend the lawyers should be your heirs.

1056. *Die giruſt will ſterven, laat ſyn goed aen ſyn regte erven* He that will die in peace leaves his estate to his right heirs.

1057. Account not yourself a proprietor of the temporals you enjoy, but a steward that must be accountable. Therefore bequeath no great matter out of your family.

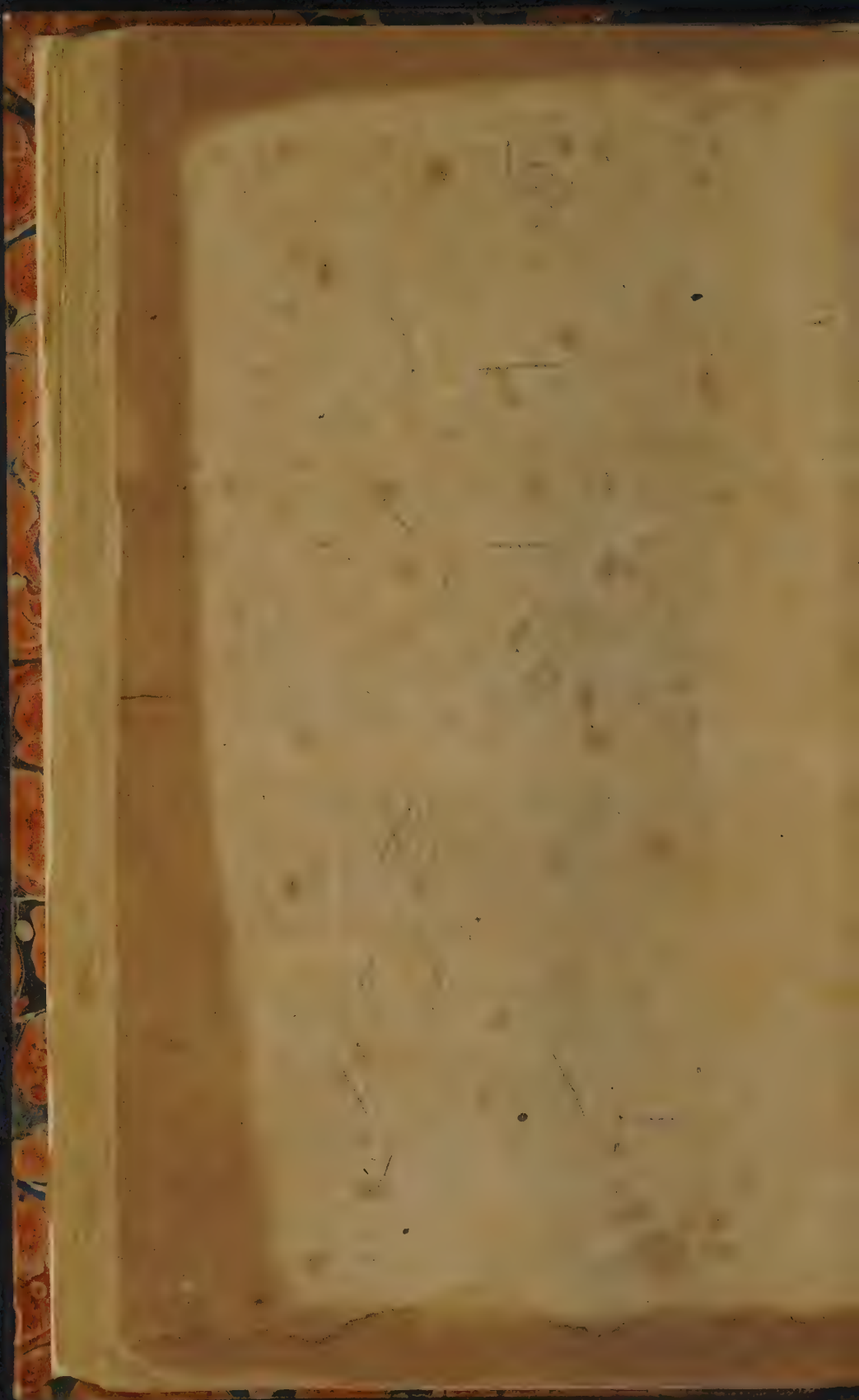
1058. *It is God makes heirs, it becomes us to submit to his determination.*

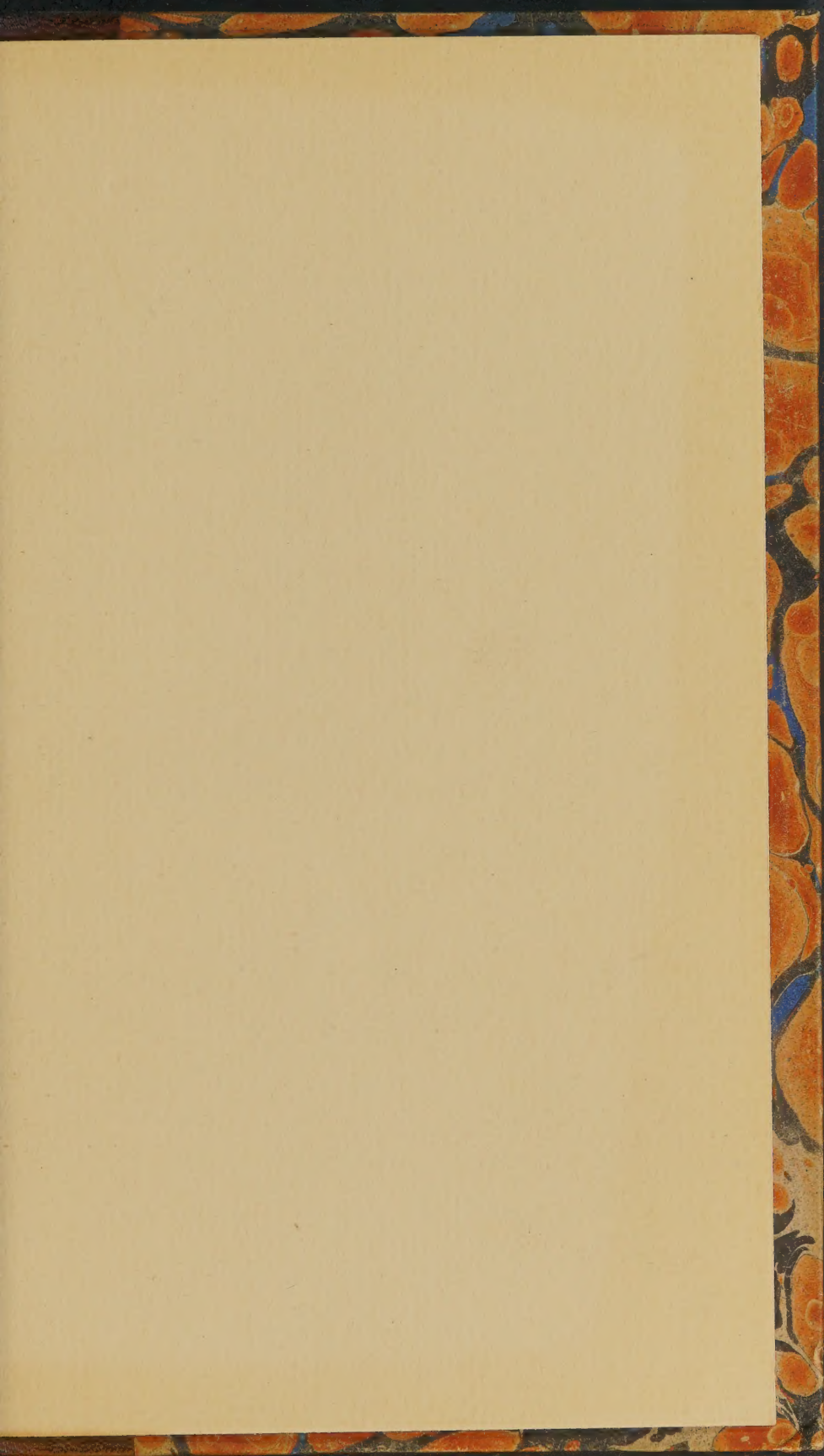
1059. The spirit saith, Blessed are the dead that die in the Lord, for they rest from their labour.

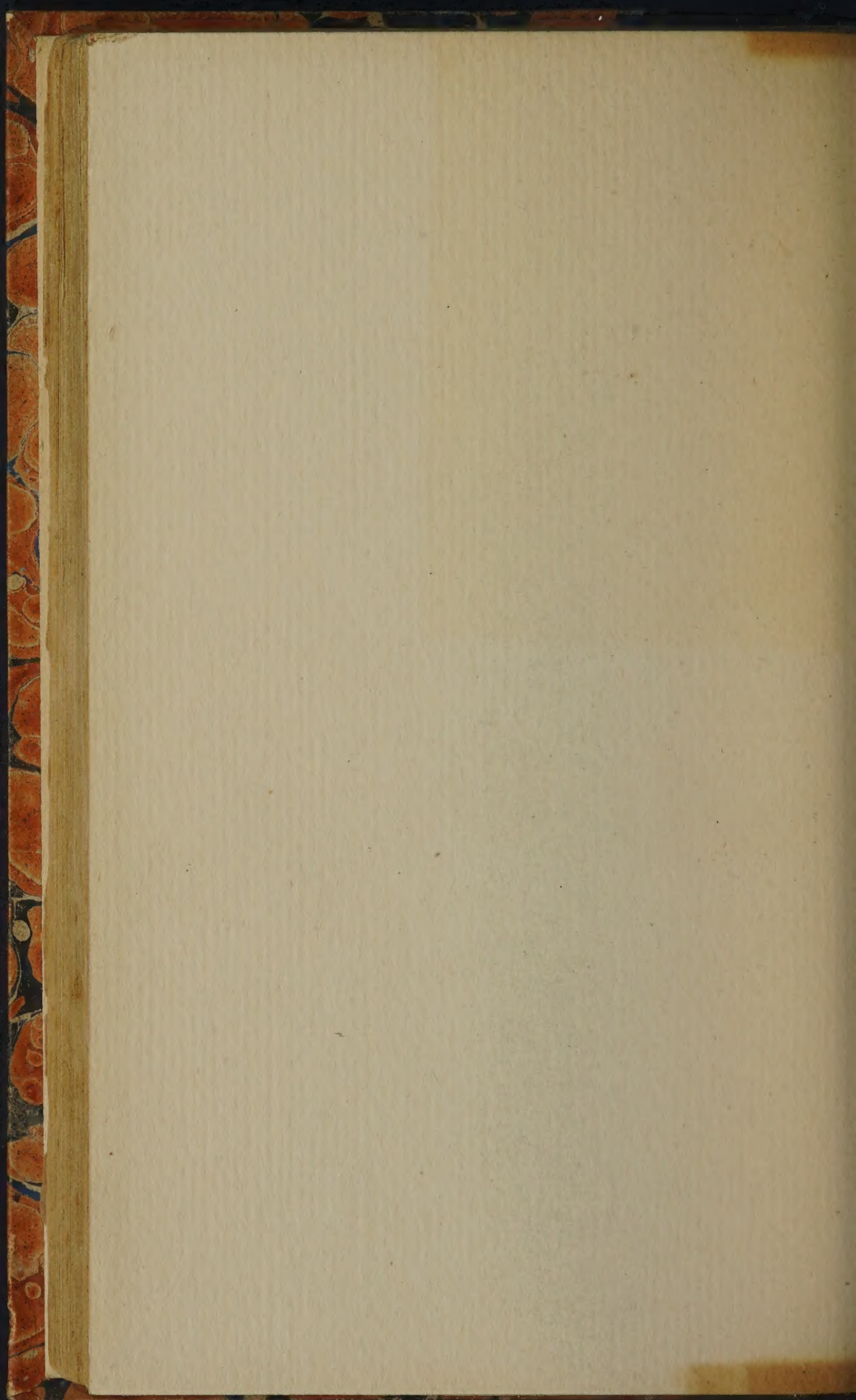
1060. In which *rest* there is perfect *tranquility*; tranquility, *contentment*; contentment, *joy*; joy, *variety*; variety, *security*; security, *eternity*.

Alice H. Kirtz P. Lc 10/30/07









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